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The Living Church

VOL. L MILWAUKEE, WISCONSIN.—DECEMBER 27, 1913 NO. 9

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BUT HE who once has stood beside the grave to look back on the companionship which has been forever closed, feeling how impotent then are the wild love and the keen sorrow to give one instant's pleasure to the pulseless heart or atone in the lowest measure to the departed spirit for the hour of unkindness, will scarcely for the future incur that debt of the heart which can only be discharged to the dust.—*John Ruskin.*

The Living Church

VOL. L MILWAUKEE, NEW YORK, AND CHICAGO.—DECEMBER 27, 1913 NO. 9

A Lodging Place for God

By Davis Sessums

Make way! Make way! A place, a place for God!
He knocks; and fain would burdens bear on earth,
And even walk where weary man has trod.
In Heaven still, He stoops to human birth.

The boundless all is His, yet loves He man,
His image dim, His child still unforgot.
The Infinite takes form, and shapes the plan
Of godlike sons, Himself the Son begot.

No heartless brain is He, in dread abyss,
Nor loveless will, His creature to destroy.
Eternal One, a Babe, His stainless kiss
The soul allures, and draws to His employ.

The bugles rang; the city's gates were barred;
The King no welcome found in hall or inn.
Oh! let Him in, the royal Babe, the Christus scarred,
In hearts alway to dwell, His sacred sway to win.

EDITORIALS AND COMMENTS

The Church and the Federal Council of Churches

IN the *Churchman* of December 6th we find a letter from the Rev. Shailer Mathews, D.D., president of the Federal Council of Churches, and, as our readers generally will recall, the distinguished Dean of the Divinity School of the University of Chicago, with reference to the Federation resolutions of the late General Convention which were blocked by the veto of the House of Bishops. Dr. Mathews' letter reads as follows:

"*To the Editor of The Churchman:*

"I wish to express my appreciation and admiration for the temper of your editorial on the Federal Council of Churches. I think that those of us in the office of the council understand the situation as it has been explained to us by representative Bishops. I am afraid, however, that the action is likely to be misunderstood by those who are not so well posted.

"But we must all work together for our common cause, and I am sure that, out from what seems to many of us a serious mistake on the part of the Bishops, good will come.

"The University of Chicago. SHAILER MATHEWS."

The editorial of the *Churchman* thus referred to is evidently one that was printed in the issue of our contemporary for November 8th. Just what explanation has been given to Dr. Mathews by "representative Bishops" is not made clear, nor does one gather whether those Bishops represented the majority or the minority in their House; but since Dr. Mathews compliments the *Churchman* on its editorial, it appears probable that to some extent he, and therefore the Federal Council, take somewhat the view of the incident that the *Churchman* had expressed. Nor would this be strange; for it is the function of the Church press to interpret the attitude of the Church on any question, and so experienced an editor as Dr. Mathews cannot be blamed for assuming that in this important matter the *Churchman* would try to do so with careful accuracy, and, trying, would measurably succeed.

We for our part perceived at the very outset that the whole incident must prove a decided embarrassment to the Church in all its relations with other branches of organized Christianity, and we therefore desired that it be discussed as little as possible and forgotten as soon as might be. The incident has occurred, however, and it is being discussed. It is even intimated that attempts will be made in the future to commit the Church to a reversal of the position which was taken at the recent General Convention. The diocesan convention of New York, meeting shortly afterward, took steps to determine how that diocese could, for itself, adopt a policy directly opposite to that of General Convention. This action still further complicates a delicate situation, and the American Church has not heretofore been obliged to deal with diocesan nullification policies. All told, the delicacy of the situation, as it seemed to us, has not been generally recognized; and in order that the position of the Church may not be misconstrued by Dr. Mathews and the Federal Council, who have every right to know why the General Convention refused to indorse the platform of that body, we feel that this further consideration of the subject, beyond what has already appeared in these columns, is a necessity.

THIS CHURCH stands for certain principles. A majority in the House of Bishops and a considerable minority in the House of Deputies held that those principles were directly impugned by that portion of the Federal Council platform which commits that body to the principle of "the essential oneness of the Christian Churches of America." To them that dogma seemed absolutely inconsistent with their belief in "one Catholic and Apostolic Church." Hence their refusal to exchange their principles for the principles avowed by the Federal Council. That is the explanation in a nutshell.

We could have wished that our contemporary, the *Churchman,* had made this more clear in its editorial discussion of the subject which has been brought to Dr. Mathews' attention, even though it had also taken occasion to show where in its judgment, the Convention erred. General Conventions are not infallible, and the function of criticism is an entirely legitimate one on the part of the Church press.

But we fear that in performing its entirely proper function of presenting the editorial view, the *Churchman* did not sufficiently make clear the interpretation that should properly be placed upon the action of the General Convention itself; and after all, that is the really important question to be answered, from the point of view of those who, with Dr. Mathews, believe that a "serious mistake" has been made. Why was the action thus characterized taken?

It seems difficult to read the *Churchman's* editorial and not feel that the impression thereby conveyed to the outside world—perhaps unintentionally—is that the progressive thought of the Church favors a policy of federation, but that some very reactionary, white-haired gentlemen of small vision in the House of Bishops are unable to rise to their opportunities and are blocking a forward movement of the Church into federation, which is bound to be successful in spite of them. Indeed even more than this is suggested; for when the *Churchman* holds that the Joint Commission on Faith and Order "will now be confronted with the necessity of persuading the Christian world that this Church is honest and sincere in promoting a world conference on unity," the inevitable inference is that those who voted against the resolutions—which include a majority of the Bishops—having also voted (in 1910) for the Manning resolutions creating the World Conference commission, are neither honest nor sincere. And again, when the *Churchman* asks, "Is it our ecclesiastical pride and arrogance which prompts us to withhold from our brethren of the Protestant Churches any official recognition of their existence?" the inevitable inference is that the *Churchman* assumes the answer to be in the affirmative. When the *Churchman,* in concluding its review of the incident, "pleads" "that our brethren of other names [will] be patient with us," adding, "We are not so arrogant as we appear—but we are excessively conservative," the inevitable inference is that those who voted against the resolutions were "arrogant," and that as a whole we are "excessively conservative." Thus the official action of the American Church through its General Convention is, by inference, interpreted by one of its most conspicuous organs as involving dishonesty, insincerity, pride, arrogance, and excessive conservatism. The embarrassment resulting from the incident is thereby increased many fold. Of course from this interpretation Dr. Mathews would very naturally conclude that there has been "a serious mistake on the part of the Bishops"—he might better have said on the part of the Church—and thus believing, the delicacy of the relations between the representatives of our Commissions on Christian Unity and Social Service and the Federal Council is much intensified. We find also that the *Churchman's* interpretation is accepted by several of the denominational journals. Thus the *Christian Century,* organ of the Disciples of Christ, which always takes strong ground in favor of Christian unity, quotes the closing paragraph of the *Churchman's* editorial in order to commend it and to compliment "the editor's breadth of mind."

IT IS TIME that those who found themselves unable to support the Federation resolutions protested against this sort of (quite unintentional) misrepresentation. We believe that we, being of that number, are perhaps in better position to interpret the verdict of General Convention than are those who were disappointed in it.

We yield to no one in our earnest desire for the unity of Christ's Church. But the mere fact that throughout the Christian ages the Church has been reckoned essentially one in a sense wholly different from that in which "essential oneness" can be imputed to "the Christian Churches of America," estops us from giving assent to the latter proposition. To speak with almost brutal frankness, the Protestant Episcopal Church does not hold "the essential oneness of the Christian Churches of America." When a person comes from another

of these "Christian Churches" he is rigidly examined as to the form and manner of his baptism; if it cannot be shown to have been in accord with the teaching of this Church, it is administered anew. The sufficiency of his confirmation (if there has been one) is challenged; was it administered by a Bishop in accordance with apostolic precedent? If not, it is set aside and administered anew. The right to receive the Holy Communion is challenged; is the person "confirmed or else ready and desirous to be confirmed"? If not, no authority is given to admit him to the sacrament. If he be a minister, the validity of his orders is challenged; were they administered by a validly consecrated Bishop with the authority of a Church whose corporate intent was to confer holy orders in the Catholic Church? If not, they are quietly set aside; the person becomes a postulant, a candidate, and then receives holy orders at the hands of a Bishop.

We have only to state these facts to bring out immediately the added fact that the constituent members of the Federal Council believe that the Protestant Episcopal Church *ought not* to administer these successive challenges, or refuse to accept the ministrations of their own bodies as of equal force with those of the Protestant Episcopal Church. Why do they hold this? Because they believe in "the essential oneness of the Christian Churches of America." They believe, that is, that in those primary considerations which can be called "essential," each "Church" is of equal authority with each other Church. Comity, then, would require that each be treated as of equal authority with all others. A Church, to them, is a voluntary body of well-meaning disciples of Christ, who form mutual alliances termed Churches, which are independent and self-governing, and which may be dissolved at will, new alliances or Churches being again formed. The rights of one such group must obviously be equal to the rights of another. There is "essential oneness" between them.

We shall not discuss which of these positions is intrinsically correct. If Dr. Shailer Mathews believed the first to be, he would immediately resign his Baptist connections and apply to the Bishop of Chicago to be received into the communion of the Protestant Episcopal Church. Inquiry would then be made as to the validity of his baptism, he would be confirmed, he would be admitted as a postulant, then as a candidate for orders; after which, presenting several testimonials, and with the recommendation of the Standing Committee of the diocese, he would be ordained deacon and subsequently, some months later, priest, by his Bishop.

And on the other hand, if we should come to believe the second conception true, we should either resign immediately from any connection with the Protestant Episcopal Church, or perhaps, according to modern ethics, should remain and endeavor to change her standards and her practice to conform to those of other "Christian Churches of America" in accord with their "essential oneness."

And so we have this direct issue: *Ought the Protestant Episcopal Church to assent to a platform that distinctly impugns her principles?* We hold that she should not. We are not saying that those who voted for the Federation would answer differently. Many of them are staunch Churchmen who would go to the stake rather than deny one jot or tittle of their Churchmanship. With their logic in connection with this particular vote we have nothing to do. But we do maintain that this is the way the action of the late General Convention should be interpreted. That line of reasoning made it impossible for many in both Houses to vote for the Federation resolutions. Not believing in "the essential oneness of the Christian Churches of America," in any interpretation which, to us, that phrase will properly bear, we are excluded from the Federal Council; not by our act, but by theirs. They make certain conditions as to corporate membership. Those conditions exclude the Protestant Episcopal Church, as we understand them. We make no complaint. Protestant Churches of "essential oneness" have every right to federate, entirely regardless of our convictions, and we have no right to complain. But when we are asked to federate on *their* terms, which we had no voice in framing, which maintain the principles of sectarianism in opposition to the principles of one Catholic and Apostolic Church, historically interpreted, it would be sheer perfidy for us to accept. We should immediately find that not only our standards but our whole course of ecclesiastical procedure would be directly at variance with the novel doctrine we had affirmed.

All of which will show that considerations of the value of coöperation, etc., and of "promoting the spirit of fellowship," have nothing to do with the case. We are hoping shortly to discuss the subject of Coöperation among Christian people; but it is an entirely distinct subject from that now under consideration.

As to this present issue, it is enough to say that the Federation resolutions were defeated because this Church does not believe "in the essential oneness of the Christian Churches of America." If Dr. Mathews is right in fearing that that action "is likely to be misunderstood by those who are not so well posted," we ask him to assist us in posting them. Only thus can Churchmen be relieved from inferential charges of "pride," "arrogance," "excessive conservatism," if not of dishonesty and insincerity.

ONE of the ablest and most efficient of our Missionary Bishops passed from his earthly labors in the death of Bishop Robinson, of Nevada, at St. Luke's Hospital, New York, on Thursday of last week. Wherever he was, Bishop Robinson had the happy art of forming lasting friendships and of wielding a strong, personal influence for good, especially among men and boys. His work at Racine College Grammar School was little short of marvellous, and the loyalty of his "boys" to him equalled that which had been given in earlier years to his illustrious predecessor, James de Koven, of whom Dr. Robinson was a worthy successor. Yet though he accepted what seemed divine guidance to a priesthood spent in educational rather than in direct pastoral work, and was remarkably successful in it, he was never satisfied to be the educator rather than the pastor, and his success at Racine was that of the pastor even more than that of the educator. As Bishop of Nevada he planted staunch, solid Churchmanship. His winning personality gave him a ready entrée to men, and he became a power in state affairs, where his influence in promoting a better divorce law was a large factor in mitigating the shame of commercialized divorce which made Reno, his see city, infamous. He was as efficient as a missionary as he had been as an educator. He had the gift of leadership, strengthened by a strong personal magnetism.

Death of Bishop Robinson

Like Payne and Auer, who laid down their lives in Liberia when they could not withstand the climatic rigors, Bishop Robinson is a martyr to the task which the Church laid upon him. He could have saved his life by resigning his work two years or, perhaps, even a year ago, and he refused to do it.

That so talented a life should be extinguished from earth when he was only in middle age is one more of the mysteries of divine ordering. His character had been shaped for eternity and he has been found worthy for advancement.

God grant him light and peace!

ONE dies and another takes his place. One day before Bishop Robinson had passed to his rest, Sewanee was the joyful scene of the consecration of Mr. Colmore to be Bishop of Porto Rico, with charge also of Haiti. It is a difficult field. Porto Rico, an American territory, must be given the impetus of American in place of foreign Churchmanship. Fully recognizing the service of Roman Catholicism in bringing Christianity to the Spanish-American lands—a service that involved much heroism and some martyrdoms—one cannot fail to see how deficiently it has succeeded in raising the people to high moral and spiritual ideals. Why Spanish-American Romanism should so largely present the phenomenon of arrested development is not altogether clear, but few will deny the condition. It is the function of the American Church to plant in Porto Rico a sacramental religion that shall be able to blossom and bring forth spiritual fruit. Nowhere do sectarian ideas in the Church fall down so completely as when they are applied to fields such as this. To take a preferred form of Protestantism to the island would be a crime against Christianity. To bring an American Catholicism is to afford real aid.

Consecration of Bishop Colmore

Haiti affords a still greater problem; no one quite knows how great; but the problem is placed in worthy hands for unravelling.

A NEW YORK marriage in one of our churches is being widely discussed, and many clippings and letters of inquiry relating to it have been received at this office. It ought to be recognized that where a case is passed upon by so careful

A New York Episode

a judge in matrimonial causes as Bishop Greer, the moral probability, amounting to a practical certainty, is that the marriage was lawful within the canon. A Bishop, in giving his judgment in such a case, is not acting in a pastoral but in a judicial capacity, construing the law. The law may be faulty, and a pastor, giving spiritual advice, may sometimes be justified in trying to dissuade a person from marrying within the strict letter of the law, while a priest may even refuse to solemnize a marriage that is technically lawful but that seems to him improper. All this has nothing to do with the Bishop's function as a judge in a case referred to him under the canon, as was this one. The Bishop, acting on legal advice, gives a judgment as to the law; he is not at liberty to give advice.

All of which proves the necessity for such a thorough reconsideration of our canon on marriage and divorce, as was provided for by the last General Convention through the appointment of a Joint Commission to study and report on the whole subject. When the present canon was passed it was said that marriage of divorced people in our churches would cease. But they have not ceased. The clergy so generally seek to dissuade their people from such marriages that they are not common, but yet there have been not a few; more, indeed, than most people suppose. And in our judgment they will continue until the Church definitely declares that divorce is accepted by the Church as enforcing a legal separation but not as terminating a marriage. There will even then be a small number of knotty cases relative to possible annulments of marriage for causes arising prior thereto, which cannot wholly be prevented; but the divorce evil itself will be eliminated as a factor in second marriages.

We earnestly hope that the new Joint Commission will get at its difficult work sufficiently early to ensure a really thorough-going study of the whole subject, so that definite proposals tending to improve our faulty laws may be submitted to the next General Convention.

WE have observed with some interest, both in last week's LIVING CHURCH and, more fully, in the Boston papers, the remarks of Dr. Charles W. Eliot before the Episcopalian Club of Boston. Dr. Eliot feels that "the Chinese will not take dogmas, even those which have the highest significance at home." Hence, in his judgment, the work for the various missions in China should be chiefly medical. "The thing to be done is to put these different missions, hospitals, and dispensaries together under the charge of a group of denominations and operate them with coöperative resources."

The Chinese and Dogma

Excellent; but where is the place, in Dr. Eliot's plan, for bringing the Christian religion to the Chinese people? Evidently the good Doctor thinks that not worth while. One could hardly convert a heathen to a religion that was too vague to have a dogma; even Dr. Eliot's versatility would scarcely accomplish that.

What the Christian missions in China are chiefly intended for is to preach the gospel of Jesus Christ. Dr. Eliot may have little interest in that; but if Jesus Christ is to be taken at His word, it is work that is worth while, notwithstanding. Now to suppose that the gospel can be preached or accepted in China with no dogma attached is to make rather greater demands upon one's sense of humor than even Dr. Eliot would wish to make. Nor would Dr. Eliot probably wish to maintain that Unitarians have been a pronounced success in the foreign mission field. Negative religion sometimes makes converts from positive religion, but hardly from extraneous religions.

We fear that Dr. Eliot's philosophy is lacking in some vital particulars; and the comment of Professor Kirsopp Lake at the same dinner would seem to be justified: "If you stop there, you get a Christian without any intellect."

ANSWERS TO CORRESPONDENTS

F. D.—(1) The condition in regard to lawful lectionaries is explained in the new *Living Church Annual* for 1914, page 16*a*. There are lawful (*a*) the Prayer Book Lectionary, (*b*) the trial Lectionary of 1910 (until January 1, 1915), and the new Trial Lectionary of 1913. The first and third of these are given in the *Annual*.—(2) There is no other Anglican study of casuistry of the scope of Bishop Webb's *Cure of Souls*. Dr. Kedney's *Problems in Ethics* ($1.20), Illingworth's *Christian Character* ($2.00), and Ottley's *Christian Ideas and Ideals* ($2.25), are all suggestive in ethics, while Maclear's *Lectures on Pastoral Theology* (75 cents), and several of Canon Newbolt's books are helpful on the side of pastoral ministrations. *Helps to Penitents* (60 cents), is a good popular manual on Confession, and Bickersteth's *Ministry of Absolution* ($1.20), a good study of the subject. Pusey's Gaume was a standard study of ascetic theology, now out of print. Dr. Pusey's preface, *On Confession,* in a 50 cent paper edition, is still obtainable.

ANGLICAN.—(1) There are, unhappily, occasional instances of our own clergy committing crime, though we have no recollection of a charge of murder being preferred against any of them.—(2) Excommunication is rare, but not unknown, in the American Church, and is usually caused by notorious crime or by such open contempt for the religion of the Church as to seem to require that discipline.—(3) Deposition is not equivalent to excommunication. The former is a formal prohibition against a clergyman forbidding the exercise of his ministry. The latter is a prohibition against receiving the Holy Communion in a condition of impenitence.

REGENERATION

FOR THE FIRST SUNDAY AFTER CHRISTMAS

"GOD sent forth His Son, made of a woman, made under the law, that we might receive the adoption of sons." That is the meaning of the Incarnation for us.

There is no gospel like it in the history of religion. It is unique. It is, likewise, the only acceptable gospel for the sane; for no other will stand the criticism of reason. It is absurd to proclaim ourselves the "children of God" by natural right. The whole record of man's life on earth refutes such an idea. Men do not grow, naturally, into virtue, or in grace. In our own day and generation even, it is not true that the growth of virtue is spontaneous; for all the forces of righteousness are banded against sin in desperate warfare.

Nor may we believe in man's inherent power to overcome sin, or his ability to attain sonship, of himself; for, "if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" Those that stand need to take heed lest they fall; and, frankly, is there any who does not fall, sometime?

And these two ideas of sonship are the only conceptions of the state, outside of revelation. It has been, and is, taught that man is in a state of grace at his physical birth. If that be so, then grace is insufficient to save man; for none of us would think of leaving our children to grow up in a state of "natural grace." It has been, and is, taught that man may work out his sonship and secure it by "doing good"; but we all know that a true autobiography of any man or woman, saint or sinner, would contain distressing chapters. And while mercy could forgive, justice must render upon all men the verdict of "Unworthy!"

Yet it is no puzzle, this matter of sonship. It is divinely simple: "In the fullness of time, God sent forth His Son, that—through Him—we might receive the *adoption* of sons." Revelation grants neither inherent sonship nor earnable sonship; but the free gift of loving grace, our adoption into sonship with the Father. This is "regeneration"; and it is a reality. It takes place when we receive a new name in Baptism, in which we are made members of Christ, the children of God, and inheritors of the kingdom of Heaven.

But do not baptized persons sin after their baptism? Of course! Do not our own children disobey us sometimes? But are they any the less our children? It is the nature of children to seek their own will; but the fact that they are our children assures their learning a higher will, and the loving relationship between parent and child makes for the inheritance of the child into the family's ideals and principles. Since all children love their own pleasure, it is surely best that all children should have a father; for the child's presence in the household will mean the turning of the child's feet into the paths of the household's law. That turning of the feet Godward is "conversion."

Conversion is the prerogative of children because their steps are constantly being turned in the right way, since they are under the guidance of love that counts no cost too dear for the welfare of the child. Our Father did not deny us His Son, does not deny us anything; all things are ours. There is a "natural sonship" by which we are the children of God even without adoption; but in that kind of sonship every creature shares, and its period is the endurance of physical existence. By our "adopted sonship" we become heirs of everlasting life. In natural sonship there is no realization of God as a Person—as a loving Father; He is to us only what He is to the beasts of the field or to the really heathen, Cloud and Sunshine, Impersonal Power.

The *Fatherhood* of God is a revelation of grace, the result of our adoption. "Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father"; and when we become conscious of this fact, the Dayspring from on high shall daily guide our feet into the way of peace.

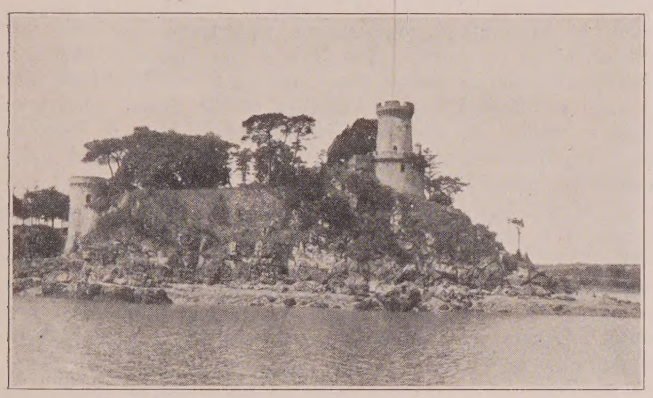
R. DE O.

Travel Pictures

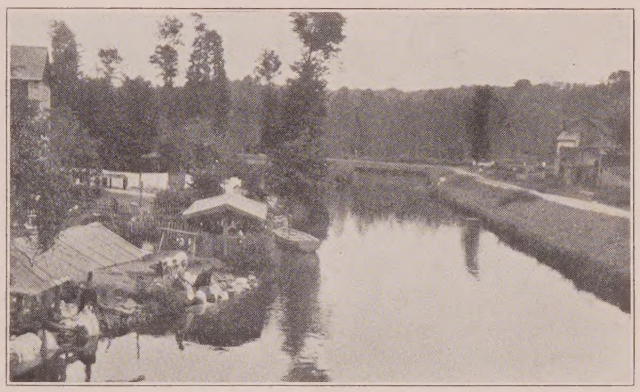
XIII.

IT is a long, long journey to Brittany—even from Jersey to St. Malo, twenty-four miles as surveyors measure distances. For Jersey, at its oldest to-day, is Norman-French; but Brittany is the veritable Land of Faéry. It is not Paris that counts there, or even Brest, but the City of Ys, under the sea. Who remembers the name of the President of the Republic one and indivisible, when King Nominöe and King Grallon are almost present? Merlin's spell lies on the land; Vivien's dark beauty haunts its forests; magic wells still overflow; strange spirits, not of earth nor of heaven, haunt its recesses; the dead return, outnumbering the living a thousand to one; and there is a strange, seductive yet repellant melancholy in its very smile. Its dolmens and menhirs are older than Christianity. Carnac is the omphalos of the Occult West, the mystics tell us, a sort of spiritual magnetic pole.

But the heavenly supernatural has its place secure among the Bretons, even though France reject her ancient proud title, "Eldest Daughter of the Church," to run after empty philosophies. Brittany is Christian and Catholic to the core—in its own way, be it understood, with its own strange saints and glamorous legends, its own peculiar temper towards the great facts of life and death. If it is the present which the French value, and the future upon which the American loves to dwell, the Breton as truly lives in the past. All his land is held in mortmain, so to say. In Brittany, outside the larger towns, it is the dead who rule. And we can hardly imagine a wider contrast than between the Welsh of to-day under the smugly modernizing influence of Calvinistic Methodism or Anabaptism, and their first cousins of Lesser Britain, who have the same blood, the same features, much the same language. Rénan, in that exquisite book, *Souvenirs of Childhood and Youth,* tells us that his family guarded the tradition across thirteen centuries of the very place in Cardiganshire whence they migrated, and honored St. Ronan, the Welsh saint who was their eponym. But those changed their natures who stayed at home, not they *qui trans mare currunt.*



ON THE RANCE



BRETON WASHERWOMEN

THE FIRST APPEARANCE of St. Malo from the Channel is delightfully medieval, with its walls and rocks, and the old Church of St. Sauveur rising above all. But, as one goes from the custom-house to the station at St. Servan, everything is depressingly new and dirty, and one has small time to think of good St. Aaron and his Welsh comrade St. Maclon, who founded the city; of Jacques Cartier, who sailed westward from there to Canada; of Chateaubriand, born there; or of all the sieges the Old Rock, the Pirate City, has undergone. A glimpse of "rampired Solidor," above La Rance, brings Herré Riel to mind; and over the harbor one sees Dinard, a gaudy resort of declessés English and Americans, crowded with frightfully painted villas and women, and with nothing but a strip of good beach between crags to save it from utter worthlessness.

Forty minutes by train brings one to the real starting-point for explorations of upper Brittany, Dôl, St. Samson's town. That good Welsh Bishop (honored in Jersey, Guernsey, the Scilly Isles, and South Wales) first established it, within sight of a rocky hillock, the seat of Druidic rites; and the thirteenth-century Cathedral which is its one considerable building to-day bears his name. But all is decayed; the town walls are nearly gone, the streets are grass-grown. The Hôtel Grand Maison seems named in irony; and, though there are relics of former grandeur everywhere, fine doorways, bits of beautiful sculpture, roofs that are crowned at every gable with fantastic fowls in stone, it is a dead city in truth. Even the fair, with its pig-market, and its booths for the sale of dishes, tin-ware, new brooms, and calico, seemed the ghost of a fair—until I found a crockery merchant who used the very art practised in Wales to-day to stimulate custom. It was a startling coincidence, to be noted again at Guingamp; he offered a handsome dish at a moderate price. No buyer? He flung it down on the pavement, and it broke into a hundred pieces. Another offer; not accepted; the like destruction. The third time, the crowd was hysterical; and thereafter, with that slight expense for *réclame,* he sold out all his wares to eager buyers. The psychology of it suggested the Welsh Revival of some years ago; let him that readeth understand.

There was a venerable *curé-doyen* at the Cathedral, eighty-six years old, who preached vigorously, if rather gloomily. It was St. Bartholomew's Day; but, though a procession came before the Mass, there was neither deacon nor sub-deacon, the music was wretched, and the service impoverished. In the great Cathedral the little congregation seemed lonely, but devout and reverent. I liked their faces.

But I was glad to escape from the melancholy little town to the ineffable glory of Mt. St. Michel, Normandy's last outpost on the Breton border. How can one describe it? Immeasurable wastes of yellow sand, bare at low tide, covered at high tide; and, rising up on a tiny precipitous islet, a great pile that seems to pierce the clouds. As they part, the sunlight flashes on the silver figure surmounting the spire:

> "Michael, archangel, like the sun,
> Splendid beyond comparison."

The abbey is a national monument now; the walls are empty, the chapel bare. But as I climbed up and up and up the narrow, winding street between tiny houses clustering round its foundation like barnacles, I could imagine what it must have been in the elder days. Even the flaunting advertisements of Mme. Chose's omelette, famed in Baedeker, could not blur the vision.

But, failing saints in the windows and niches, I found something almost as good—nay, better a thousandfold, because alive; Madeleine Rochat by name, eight years old, daughter of a famous Unitarian professor at a Swiss university; fair-faced, with great blue eyes wide apart, a broad brow, a radiant smile, manners of the Court of Heaven (where children set the fashion), and the readiest friendliness. We had encountered by the Prince's Tower in Jersey; the same boat brought us to St. Malo; and here, on the summit of Mont St. Michel, Madeleine and I made friends. Living stones are better than carved ones, I think, don't you?

DINAN is vastly better than Dôl or Dinard. It is like a bit of true middle age, with its castle of the Duchess Anne, its massive battlements rising above the Rance, and its fine old churches, St. Malo and St. Sauveur. In the first is a holy-water stoup resting on the back of a carved devil so exquisitely

uncomfortable at that task as to do one's soul good. In St. Sauveur's the heart of Bertrand du Guesclin is buried. His bones they laid away among less worthy kings, at St. Denis, where the fury of the Revolution made havoc of them altogether. Few things in France are lovelier than the journey down the Rance by boat. One descends from the acropolis of Dinan, by the Jersual, through the gate of Bon Secours, to the river at its foot, narrow and swift, but broadening rapidly into an estuary. On either side is delight; and one old castle rising above the tide looks the very setting for an early Gothic idyl of love and war.

Léhon lies a few miles out, with a wonderful old abbey church, lately roofed in, beside ruined cloisters, near which the dear *Soeurs de la Providence* care for orphans even poorer than themselves. The washerwomen of Léhon were delighted to see my camera; and I promised you should see them. *Voilá!*

Guingamp is off the familiar tourist-route, and all the better worth seeing, in consequence. The country round it is bleak and *morne,* like so much of upper Brittany; but there are fine old churches, notably the one at Bourbriac and the Cathedral at Tréguier, where Rénan was born and St. Yves is enshrined. Everywhere, too, one finds pathetic half-ruined chapels—mouldy, squalid, with a Mass once or twice a year at a tumble-down altar; yet dearer to the country-people here than the grand Basilica at Guingamp itself. I shall not soon

OLD HOUSES, DINAN

forget the Hôtel de France, the very model of a provincial inn, with its *garçon-de-chambre* and its dainty table maid, Jannik, in her pretty costume. Everything was clean and good, though the linen sheets were of the texture of canvas; the food was delicious. (Can you fancy what "eggs in half-mourning" were?) And Marguerite Veillon, another eight-year-old, went about with me hand in hand and showed me the beauties of the old city. There was nothing fairer and fresher than herself.

Paimpol, the scene of *Pêcheurs d' Islande,* is commonplace and uninteresting. Tréguier has much more character every way, though a good part of its glory has departed. But he must be cold indeed who can stand unmoved, down at the harbor, before the Calvary of Reparation! Rénan was born there, as above said; and his admirers erected a statue to his memory some years ago, choosing, with very bad taste, the square opposite the Cathedral. It is a wonderful work of art: the little, fat, clerical-looking scholar (*prêtre manqué,* he called himself) sitting in his favorite attitude, but to one side—an audaciously realistic portrait in bronze; and, standing beside him, an august and beautiful figure ready to soar upward where she points, the Genius of Truth, I take it.

Of course such a statue, so placed, was a challenge to Christian Brittany; and the challenge was met superbly. A great stone Calvary shows the supreme moment of our Saviour's Passion. Round about Him stand the great saints of the land, bearing their loyal witness. On the base is carved, in Breton, French, and Latin: "Truly, this Man was the Son of God!" And at the end one reads the dying words of Julian, the other apostate: "Galilean, Thou hast conquered!" I can't help loving Rénan, though I abhor his heresies. But my heart thrilled and was enlarged before that triumph-symbol of the Mighty Truth Who will forever prevail. PRESBYTER IGNOTUS.

AND BE sure of this; thou shalt never find a friend in thy younger years whose conditions and qualities will please thee after thou comest to more discretion and judgment; and then all thou givest is lost, and all wherein thou shalt trust such a one will be discovered.—*Sir Walter Raleigh,* in a letter to his son.

HOW AMERICANS IN EUROPE KEPT THANKSGIVING DAY

Turkey and Washington Pie Served at the Pensions

NEW KING OF ALBANIA IS A PROTESTANT

German Universities Adopt a Policy of Exclusion

OTHER LATE EUROPEAN NEWS

PARIS, December 5, 1913.

REPORTS from "American Colonies" in various cities of Europe indicate a remarkable desire to celebrate Thanksgiving Day, at least in the social aspects of that one-time Puritan feast; though it is probable also that the ratio of attendance at the Church services is larger than at home. At the banquets in London, Hamburg, and Berlin, there were more than four hundred Americans in each case, and such cities as Antwerp, Dresden, Frankfort-on-the-Main, Geneva, etc., had each gatherings of one hundred or more.

Large as Paris is, the public banquet of the American Club only attracted about one hundred men; but to suppose that this was all that the Americans of Paris could do would be to make a very mistaken inference. It is a city that has perhaps more of the fashionable element of Americans than any other on the Continent; and this is a genus of American not inclined much to banquet in promiscuous collections, nor, for that matter, to go to church. But it is a city also that has more students of slender means than may be found elsewhere, and to such as these a banquet costing twenty francs is a good place to avoid. He and she, with their friends, were found in many popular restaurants where wholesome hilarity and a due measure of thankfulness were for once joined. In many *pensions* of the Latin quarter the sagacious "madame" provided a feast *a la Americain,* with turkey, George Washington pie, and all that goes to make a real Thanksgiving dinner. In the aggregate there must have been several thousand Americans in Paris who came to their own on this national feast day, many of them celebrating it who would never have thought of doing so at home.

Church Work in Paris

One can see from the almost pathetic interest in Thanksgiving Day how much good a church with a fatherly pastor may do for students and other strangers in a great city like Paris. Among the art students in the neighborhood of Montparnasse stands the little temporary chapel of St. Luke's, long in charge of the Rev. I. Van Winkle, officially supported in part by Holy Trinity, which is in the midst of the fashionable section of Paris near the Champs Elysée. The congregation every Sunday morning practically fills the little building, and it is refreshing to hear the people, mostly students of art, sing the hymns and read the Psalter in a way that only those can do who are constantly debarred from using good American-English in either devotion or work! It is for this reason many are not disposed to favor either chanting or intoning the psalms in an American church in foreign lands. One certainly does long to use the home tongue, and to use it in the plainest way! It was quite touching to hear the grayhaired vicar introduce his sermon with a Christmas appeal for a pulpit, adding that he had been making this appeal now these seventeen years. In a community visited and lived in by so many wealthy Americans, who are nominally, at least, "Churchmen," it seems pitiful that this useful little chapel cannot be properly furnished.

The King of Albania

The report is that the Powers have agreed upon Prince William of Weid as King of Albania. This is interesting for several reasons. The new King belongs to an old family living on the banks of the Rhine since the eleventh century, and at one time members of the family had the right to the Dutch throne. He is a nephew of the Queen of Roumania and is spoken of as a well informed and capable soldier, as captain of the Uhlans of the Guard. More than this, he is said to be an earnest Evangelical Protestant, a significant fact that may be of use in mediating between the conflicting religious forces around that new-born kingdom. Being a Protestant, it is thought that he can the more successfully steer the little craft between the Scylla of Rome and the Charybdis of Constantinople. International politics is a ticklish business in old Europe, not less so when involved with religious prejudices.

That Europe is not yet a bed of roses, nor a harmonious

part of Christendom, is exhibited in several ways within the last week. It is announced, for example, that those splendid homes of the human intellect, the German universities, have adopted a policy of exclusion which at first sight seems to clash with the greatness of their past, and ranks them rather with Chinese institutions of another generation. Instead of being free and open to all comers, there are now to be racial limitations, only a certain number from other nations being allowed to enter each year. For the present year, Russians are entirely debarred. It is not so nominated in the bond, but there is a widespread belief that this is owing to the fact that Russia itself being unsympathetic toward Jewish students, these have had a tendency to overstock the German universities. An official gives an explanation of the general attitude that is easily understood, though the necessity of such action may be keenly regretted. In a word, he asserts, what everyone knows, that Germany has wonderfully progressed in the last few years, and that this was largely a result of the studies and discoveries of its own great scientific establishments, and that they are no longer able to afford to share these too freely with every nation that chooses to educate its youth among them. In other words, the secrets of national success must be kept at home! This may be justifiable statecraft, but no one would venture to call it Christian. It is a species of high tariff protection that would interest such world educators as President Woodrow Wilson!

German Exclusiveness

A second example of German exclusion just now is a strenuous and open effort by powerful Socialist workers to drive the humbler kind of Christians out of the churches. Of course there have always been attempts of this sort, but of late they have taken on definite and direct methods. A campaign has been organized, with able speakers addressing crowds near the church doors, Sundays and holy days. The charges made against the Church, in no halting language, are in substance the following: (1) The Church is an enemy of culture and democracy. (2) It robs men of all inner freedom. (3) It is not necessary in the process of perfecting mankind, and only impedes the way. (4) Its tendency is at bottom anti-religious. (5) It has, in fact, no message except to old men and women. The usual changes are rung on these arguments and others like them, and the zealous missionary spirit of the campaigners is a lesson to a too indifferent Church.

Socialism and the Church

The old fued between Germany and France, which many were hoping was nearing its death, received further stimulus last Saturday from a stupid incident in a military post of Alsace-Lorraine. A young officer not only declared that he would no longer favor the promotion of Alsatian privates to the rank of non-commissioned officers, but he is said scornfully and repeatedly to have called some of them "Wacks," which seems to be a term even more contemptuous than that which American foremen are said to use when they remark of some laborer killed in an excavation, "Oh, he was only a Wop!" The Alsatians, of course, resented the treatment, and crowds hooted the young officer in the streets. This led to the summary arrest by the military of some thirty respectable citizens, who were, it is asserted, thrown into a barracks' cellar over night. The town now demands that the regiment be sent elsewhere, and the case has gone into the Reichstag, where the Imperial Chancellor declared amid howls of derision that "the Emperor's uniform must be respected under all circumstances." This, of course, is a dubious statement, seeming in Germany to mean that an officer may be as brutal and inconsiderate as he pleases, and that citizens must hold their peace. "Benefit of clergy" almost ruined the Church. Will "military immunity" hold back the assaults of an aggressive Socialism, if it be supported by a general feeling of humanity?

Germany and France

Then there is the effect on France to be considered, which, in the last analysis, means the cause of universal peace, so much in the air nowadays. A people who keep perpetual mourning wreaths on the Strasbourg monument in the Place de l' Concorde is not going to be blind to the deeper meanings of what they must regard as insults to men partly of their own blood and now subject to a rival nation. It is significant of much that is ominous for the two nations, and it is discouraging to the advocates of peace (which ought to include all Christians) to note that the fifth annual Aeronautical Exhibition which opens to-day in Paris is spoken of in the large type headings of a leading Parisian daily as an exposition of "machines of war," which are now less and less owned privately and are more and more in the hands of soldiers. The unconscious irony of it all lies in the fact that the exhibition is announced as closing Christmas night, the great day of the Prince of Peace!

It would not be fair, however, to leave the impression that France is all for glory and war. It is profoundly an idealistic nation, and all it needs is the direction of a Church, careless as to its political rights but zealous for all that concerns the spiritual kingdom. That there is a return to this better conception of the Church's place in the world is evident in quiet ways all over France. There may not as yet be greater numbers attending church. In fact, so far as Paris is concerned it is not a church-going city, and shows but little sign of ever becoming such. Nor has it churches enough—a matter in which it is very different from many American towns known to be entirely "overchurched." A distinguished person of the English Church exclaims, "I love to go to church in Paris!" There are comparatively very few Parisians who share this love, which is, after all, only a part of that tendency to think things far away are better than those at home. Where a thousand people go regularly to church in London, not a hundred go in Paris. Joseph McCabe's claim that not six million of the forty million French people are members of the Church in any proper sense—as, for example, receiving Communion once a year—was quoted to a newspaper man whose opportunities to make an intelligent judgment are extraordinary, and he replied, "Six million is too high. There are not three million, and they are mostly women!" But he went on to make the paradoxical claim that the Church is nevertheless very powerful, because thirty-eight of the forty million are at heart loyal to the Church; that since the repeal of the concordat and the separation of Church and State, the return to the Church was enormous. More and more the affections of the people are going out to it, and men of learning and culture are now openly showing their loyalty. For example, more than two-thirds of the "Immortals" in the Academy are sympathetic Churchmen. Now that the Church is, as it were, cast out by the powers that be, the sentiments of the people seem to be coming back to it, and, in course of time, it is believed that the fruit will be seen in better lives and larger congregations. Recently the Hon. Edward Lyttleton, headmaster of Eton, bore testimony to this wholesome recrudescence of a better Church feeling in France. He speaks of it as a distinct "revival in religion," asserting that nothing like it has been seen in a hundred years. Where there was one young man going to church in the eighties he claims that now there are hundreds amongst the educated youth of Paris. All of which seems to bear out the belief that it is the heavy hand of the State as "handmaid to the Church" that has been its downfall. When the Church is free, and seeks its Master's way of service and sacrifice instead of greed of office and human power, it tends to draw all men to it.

Religion and Morals in France

While speaking of this subject, it is well to remind ourselves that there is another and a much better France than that of certain novels and plays, or of vicious attacks on religion and home life. Men like that great Belgian-Frenchman, Maurice Maeterlinck, who can write so well for the world on a fundamental religious subject as he has done in his recent book, *Our Eternity,* may be counted among the prophets of the higher life. Frenchmen of intellect are not the servants of sin and worldliness as so often pictured. Réné Bazin, himself a writer of great ability, indignantly declared lately that the sex problem writers "have created and spread a conception of our country which is not only inadequate, but is also essentially false. . . . I desire to portray the sweetness, purity, and beauty of French family life." He approves the protest of the Bishop of London, that some books and plays of all countries in recent times, "had exalted the sexual impulse out of all proportion." Bishops are not always progressives, but perhaps the French Bishops, who lately appealed to the Vatican to know what to do with people who confess that they dance the "tango," are going in the right direction. As M. Bazin intimates, it seems a shame to have a nation known by certain freakish things in the way of literature and amusements. America is too much spoken of as if it were the home of "tango" and "rag time," and everywhere you go, these blatant features of social life grate on ear and eye, as if we had nothing else worth mentioning. If the Vatican can clear the way a bit, it will be a useful friend to both France and America.

A Better France

November 24th was the anniversary of the birth of that English clergyman known more for works of romance than for theology, Laurence Stearne, author of *Tristram Shandy* and *A Sentimental Journey in France*. A French writer honors the day by publishing an article in which he asserts that "No English writer of his century exercised a greater influence over French and European letters." He thinks that France will do well to bear in mind the warning of Stearne when he declares that "the ruin of mankind will coincide with the ruin of Christianity." He adds that no one ought to call such a writer, as some have, a miscreant. "He well deserves to lie where he desired to be buried, by the side of his uncle, the Archbishop of York." As proof of Laurence Stearne's high standard of morality, it is mentioned that "he was careful never to give up his ecclesiastical costume while in France, for he considered it a safety against any temptation." In this respect he was more consistent than some of his successors!

English Influence in France

It was related in an earlier letter that certain people suspected the ministry of M. Barthou as being somewhat too sympathetic with ecclesiastical politicians, *i.e.* of playing rather much into the hands of the Vatican. The sensation of this week is that the cabinet has resigned after an adverse vote on a matter of taxation. No mention is made of any other cause than the financial one; but we are free to infer that surface causes are not always the true ones, and that back of this resignation is a demand to return to the radical ways of earlier and perhaps more "socialistic" ministries. With things as they are, one can always suspect the not yet dead hand of ecclesiasticism. In history it has been a great power, either for attraction or repulsion. Religion free from it has never had a fair trial. Ecclesiasticism has always been dreaded or used—in either case paralyzing healthy political action as well as a normal religion.

French Cabinet Resigns

JAMES SHEERIN.

RAINY SUNDAYS

A RECENT succession of rainy Sundays has called attention afresh to the singular property of rain on Sunday, its striking deleterious effect on human beings. Scientists have, I think, never given serious thought to this natural phenomenon. Why is it that strong men, able to go to business every week-day, no matter what the weather, not to mention a fishing trip now and then of a rainy day, dare not venture to expose themselves even to a slight downfall on Sunday morning? And why do women, who would not hesitate to attend an afternoon tea or a club meeting Saturday afternoon in the rain, shrink from braving the elements on a stormy Sunday?

Last Sunday morning I met a well-dressed lad of fourteen going home laden with the Sunday paper, it being about all he could carry under one arm. It rained too hard for him to attend church, but there was no exposure in going downtown for the Sunday paper.

A minister's wife this week told me that her sturdy boy of thirteen remarked complacently, last Sunday:

"I guess it rains too hard to go to church to-day."

"Does it rain any harder than it did yesterday afternoon when you went to the theatre?" queried the mother.

The boy said no more, but went to church.

The congregation on a rainy Sunday is apt to include more women than men, more older women than young ones. A woman over seventy, having a Sunday school class of athletic high school girls, the past three rainy Sundays has had one pupil present on two Sundays and none on the third. Attending church on a rainy Sunday, therefore, does not seem to be a matter of age or strength or health. The strongest and the youngest seem most to suffer from that inherent delicacy of constitution which makes them liable to the subtle deleterious effect of rain—on Sunday.—*Parish paper of St. James' Church, Philadelphia.*

AND NOW you are on the borders of a subject broad and many-sided, and one that is governed by an unwritten code. You cannot be instructed in loyalty. Its drafts must be honored intuitively and instantly. At the same time there are some honest differences of opinion as to its legitimate claims. For one I maintain that loyalty does not impose the acceptance of your friend's friend. With some of us ofttimes such acceptance is simply impossible, for friendship is not something to be deliberately and conscientiously cultivated at will. Frequently, in point of fact, we really have no alternative but to accept our friend's friend with the same tolerant withholding of judgment with which we are occasionally obliged to regard the choice they see fit to make in marriage. We are of necessity "without the pale"; consequently we do not understand. We do not understand because we feel no affinity. Affinity (it is a pity so telling a word has been so sentimentally overworked) rarely is felt, and so we understand comparatively few people.—*Ruth Ogden.*

TO REORGANIZE ENGLISH CHURCH FINANCE

Many Dioceses Carrying Out Suggestions of a Committee

THE STORY OF THE KIKUYU CONFERENCE IN EAST AFRICA

Bishop of London Hissed in a Suffrage Mass Meeting

OTHER LATE ENGLISH NEWS

The Living Church News Bureau
London, December 9, 1913

IN September, 1911, the committee appointed by the two English Archbishops to consider "the position, administration, and mutual relation of the various funds which are raised for Church purposes by voluntary subscription" issued their report. The honorary secretary to the committee, Canon Bullock-Webster, is now able to state that definite progress in the reorganization of Church finance based on the recommendations of the committee has taken place in all but one of the thirty-seven English and Welsh dioceses. And with three exceptions every diocese has formulated its scheme of finance or is about to do so, while nineteen have drawn up their budget for the present year or for 1914. The sum which the new London Diocesan Board of Finance asks for is £45,000. It is confidently believed that this great reform in the financial organization of the Church will result before long in the formation of a Central Board of Finance of the Church as a whole, which was also recommended by the Archbishops' committee.

The much discussed "Open Letter" which the Bishop of Zanzibar (the Rt. Rev. Dr. Weston) has addressed to the Bishop of St. Albans, and which had already been privately circulated, has just been published by Messrs. Longmans, Green & Co. as a pamphlet under the main title of *Ecclesia Anglicana*. The circumstances which appear to have led to the putting forth of this "Open Letter" are in effect as follows: (1) The official attitude of the Bishops "implicated towards heresy and unorthodox speculation" in connection with the recently published book entitled *Foundations;* (2) The Conference of Protestant Missions with the C. M. S. at Kikuyu, British East Africa, in June last, and (3) the mild treatment by the Bishop of St. Albans of his chaplain as editor of the aforesaid book in comparison with the Bishop's inhibition of a priest who had "invoked our Lady and two other saints" at a special service in one of the churches in his diocese, and also the Bishop's official pronouncement in connection with that recent incident.

The Kikuyu Conference

What concerns us especially here is what the Bishop of Zanzibar has to say in his "Open Letter" to the Bishop of St. Albans about the Protestantizing and participation of the Bishops of Mombasa and Uganda in the strange proceedings at Kikuyu.

In that conference, he says, two Bishops and several priests of the *Ecclesia Anglicana* committed themselves to a temporary Federation of Missionary Societies, "with a view to the establishment of a new, united Protestant Church of East Africa and Uganda." He proceeds to give an analysis of the doctrinal basis of the new federation, from which we may measure, he thinks, the positive teaching given to Church members in the dioceses of Mombasa and Uganda, as well as the witness offered to the members of the Protestant bodies working within those limits. To him the conference is incomparably the most momentous thing in his life, except his consecration as Bishop: "For it challenges me in respect to my office as Bishop in a way that cannot be ignored or softened. I am compelled once and for all to ask myself, For what does a Bishop of the *Ecclesia Anglicana* stand? What is the truth he has vowed to hand on to others?" This matter is the more serious to them of the Universities' Mission becauuse their stations in Zigualand are not far from those of the C. M. S. Moreover, in the long strip of East Africa from Guardafui to Mozambique there are only three Bishops in communion with the see of Canterbury: those of Mombasa, Uganda, and Zanzibar: "The teaching of these three men is daily watched and criticized by intelligent Moslems, who know our plans for them and seek earnestly to frustrate them. Already they know of our differences in ceremonial and the like; now they will see that on matters fundamental to the Christian Church one Bishop is alone against two!" The Bishop says that he has charged the Bishops of Mombasa and Uganda "with heresy in their teaching of the meaning and value of episcopacy"; he would also add that, to his mind, they and their followers are as seriously wrong in remaining in an episcopal ministry, which is to them merely an outward form, and to their Protestant neighbors a rock of offence." The Bishop, in conclusion, begs the Bishop of St. Albans, and with him all the Suffragans of the Province of Canterbury, to join him

in his request to "our Metropolitan" that the matter of the Kikuyu Conference be heard and judged in "our Provincial Court" before the Archbishop and his comprovincial Bishops, "according to Catholic precedent."

The *Church Times* of last week, in its leading article on "Kikuyu," takes the right line, I think, in regard to this "Open Letter" and to the matter involved.

"It seems to us," says the leader writer, "that the Bishop having referred the matter in question to the English Episcopate, ought to have left it *sub judice*, without taking part of the time being in any public discussion." The defenders ought, it is added, to have practised the same reserve, and would perhaps have done so if they had not been challenged. The *Church Times* also, through its leader writer, ventures a noteworthy criticism of the Bishop of Zanzibar's procedure: "It seems to us that he was competent to act on his own judgment. He is a Bishop, therefore a judge in the Church of God. He is the Bishop nearest to the scene of the action impugned. He and the neighboring Bishops have no Metropolitan. He is autocephalous, and he can act. It was within his competence to condemn, and even to excommunicate these erring brethren, with or without the concurrence of other neighboring Bishops. He would have delivered his soul, and cleared himself of all connivance at error. There was no other way in which he could more effectually banish and drive away erroneous and strange doctrine. His sentence, it is true, would have little or no effect outside his own diocese, but ecclesiastical censures seldom do have any visible effect immediately and in themselves. He would, of course, have communicated his judgment to his brethren of the episcopate generally, and in particular to such neighboring Metropolitans as those of Capetown, Calcutta, and Sydney, perhaps also to those of Canterbury and York. It would then be for these to take further action supporting him, or to justify the condemned Bishops on appeal. Such procedure would be in accord with the historic precedents of the Catholic Church. But he has preferred to come forward as complainant, referring the case to a Metropolitan and his Suffragans on the other side of the world. This course of action is open to objection. The Archbishop of Canterbury does not stand in the relation of Metropolitan to the Bishops of Mombasa and Uganda. They may have taken at their consecration an oath of canonical obedience to him, but the meaning of that oath is determined by existing canonical obligations, and we are at a loss to know what canonical obligations exist between these East African Bishops and the Chair of St. Augustine. There is no scope here for the pedantries of canonical procedure, but only for the exercise of the fundamental powers of the Episcopate; the Archbishop, we are sure, will rise to the height of the occasion."

There has been published a letter from the Archbishop of Canterbury to a correspondent in relation to the grave questions which have been raised by the Kikuyu Conference. The Archbishop, writing from Old Palace, Canterbury, under date of November 22nd, said he was in communication with the three East African Bishops—of Zanzibar, of Mombasa, of Uganda—and his correspondence with the Bishop of Zanzibar had for some months past been full and careful. He was glad to know that all three Bishops were likely to be in England before long, when of course he should have close personal communication with each one of them.

"One curious feature in the matter," said the Archbishop, "is that we have not at present in full detail a knowledge of what did actually take place on the occasion to which attention has been directed, and I can of course form no clear judgment on the subject until I have the particulars accurately before me."

In opening a C. M. S. Sale of Work at Canterbury one day last week Dr. Mason, Canon of Canterbury, spoke with serious conviction of the menace to Catholic Unity which the Kikuyu Conference has caused. He trembled a little, he said, at the latest news from East Africa. He most earnestly desired to see union promoted between themselves and all Evangelical Christians. But there were right ways and wrong ways of promoting that union. No one of them, whoever he might be, Bishop or Archbishop, or anybody else, can treat the Sacraments of Christ as if they were merely the symbols of his own goodwill towards somebody else, or as private concerns of his own. "It would be a very great hindrance to the cause of reunion as a whole," observed Canon Mason, "if for the sake of a temporary union between Protestant missionaries in Uganda the Church of England came to be split into two divisions."

The Rev. Lord William Cecil (rector of Hatfield, Honorary Canon of St. Albans, and Honorary Chaplain to the King), preaching at St. Paul's on Christian union in missionary work, seems also to have referred indirectly to "Kikuyu." The proposed solution of undenominationalism had to all appearance failed, he thought. The only common basis suggested was that which was included in the word "Protestantism," and it would produce a great division in the Church. It would be waste of time to seek for union by division.

The Queen's Hall Meeting

A meeting, which was described on the leaflets as "a great protest demonstration of the Anglican clergy against forcible feeding," has been held at the Queen's Hall, with the Bishop of Kensington in the chair. It appears that the audience was largely composed of women, and though a few of the clergy may have been there, none was visible in the body of the hall from the seats allotted to the press. As the meeting proceeded there seemed to be a distinct cleavage in the sympathy between the speakers and the audience, for the majority present were unmistakably supporters of the malignant advocates of woman suffrage. At the beginning of the proceedings a letter was read from the Bishop of London, who wrote that he could not be present because he did not see his way to "isolate one feature of the lamentable state of things now existing from all the facts which have to be taken into consideration." If, after this meeting was over, he could be of any use in producing an "atmosphere of conciliation all round" on the lines of the Bishop of Winchester's appeal, he would gladly do his best. The first sentence of the Bishop's letter, giving the reason for his absence, was received with hisses and cries of "Shame." The only clergyman among the speakers, in addition to the chairman, was Canon Simpson of St. Paul's.

Danger of Spiritualism

Preaching at St. Paul's on Sunday afternoon, being the Canon in residence, Dr. Newbolt referred to dabbling in so-called "Spiritualism" as one of the characteristics of all ages of decadent faith. It was full of danger, "taking its votaries into regions of which they knew nothing, to no certain comfort, to almost certain injury to character and to religion, for the tendency was always in Satan's devices towards death in some form or another."

The Bishop of Bristol (Dr. Browne) proposes to resign early next year. He has just kept his eightieth birthday. He has been the first Bishop of Bristol since the revival of that see in 1897.

The Bishop of Lincoln has been presiding over a conference held in Lincolnshire to discuss the position and especially the housing of the agricultural labor. There was a large attendance, both political parties and Churchmen and Protestant Dissenters being represented.

J. G. HALL.

THE DEER FROM OUR FOREST

BY ROLAND RINGWALT.

IN a little New York town of long ago, the grandeur of the forest seemed to overshadow everything. The settlement was so small, and the wilderness so great, the community so tame, and the wood so wild, that a romantic spirit had plenty of raw material for poetry and art. Scott told Irving that gigantic trees were the monuments of our young country, and to an imaginative child they might be curious, alluring, or terrible. Among the mighty trees in the New York wilds, Indians had lurked in ambush, brooded over plans of war, tracked their game, made treaties of peace, and no doubt many a brave had found death in the mysterious avenues.

One day a deer from the forest ran up the little street, leapt over a fence, nearly upset a boy, and ran till it found its way to the dense shades it loved. It was no unusual experience to go out in quest of deer, but for the deer to invade the white man's grounds was an incident. No other boy in the land was more likely to remember the leap, the sharp thrill, the eager look after the fugitive, and the sense of mighty nature, towering over the buildings man had wrought only yesterday. It was a page in the life of the boy who grew up to write "The Deerslayer."

AMONG the blessings and enjoyments of this life, there are few that can be compared in value to the possession of a faithful friend who will pour the truth into your heart though you may wince under it—of a friend who will defend you when you are unjustly assailed by the tongues of calumny, who will not forsake you when you have fallen into disgrace, who will counsel you in your doubts and perplexities, who will open his purse to aid you without expecting any return of his favors, who will rejoice at your prosperity and grieve at your adversity, who will bear half of your burden, who will add to your joys, and diminish your sorrows by sharing in both.—*Gibbons.*

CHOIR SCHOOL OPENED AT NEW YORK CATHEDRAL

And Window in Memory of Whitelaw Reid Unveiled

SUBSCRIPTIONS ASKED FOR MEMORIAL TO DR. CHRISTIAN AT ST. MARY THE VIRGIN'S

Laymen's Club Gives Music Recital

OTHER HAPPENINGS IN THE CHURCH IN NEW YORK

New York Office of The Living Church
37 East 28th St.
New York, December 23, 1913

TWO notable events have just occurred at the Cathedral of St. John the Divine. One is the opening of the choir school, erected in memory of her father, John Hinman Sherwood, by Mrs. J. Jarrett Blodgett, on Tuesday afternoon, December 16th. The other is the unveiling of a window in memory of Whitelaw Reid on December 15th, the first anniversary of his death in London.

At the former of these functions Bishop Greer said:

"The Cathedral of St. John the Divine, because of the erection of this building by Mrs. Blodgett in memory of her esteemed father, should in the near future have one of the best, if not the best, of the Church choirs in this city. Mrs. Blodgett, in erecting this school at her own expense, and turning it over to the Cathedral, has shown her great interest in the work of the Church. You, in appreciation of this new choir school, so long needed, should aid in making it the best institution of its kind in this city or elsewhere."

NEW CHOIR SCHOOL, CATHEDRAL OF ST. JOHN THE DIVINE, NEW YORK

Dean Grosvenor, who assisted Bishop Greer, announced that the school, which cost $175,000 to erect and furnish, will be supported by a fund contributed by the congregation of the Cathedral, and will be governed by the trustees. Approximately $16,000 a year will be needed to run the school. There is $2,500 with which to start an endowment fund.

Following the opening exercises tea was served and the school rooms and dormitories were thrown open for inspection.

The new school is three stories in height, with two gabled ells and gabled roof. Twenty of the forty boys in the Cathedral choir will occupy the dormitories, presided over by a housemother and an assistant master. The first floor of the building contains the class room, a choir room, rooms for the instructors, a reception room, kitchen, and dining room.

The school is under the direction of I. M. Beard, and gives a preparatory academic training, as well as musical training. Miles Farrow is choirmaster and organist at the Cathedral.

The Reid Memorial Window

At the dedication of the Reid window the Bishop also officiated with the assistance of the Dean. Mrs. Reid was present, with her son, Ogden Mills Reid, and other members of her family and many friends.

The Reid window falls in the middle of a series of seven filling the clerestory of the apse. It is in three openings, all of which are twenty-seven feet high. The central light is nearly six feet wide and the flanking lights are about eighteen inches narrower. A rose window eight feet in diameter is placed above, completing the scheme. Lifted some sixty feet above the floor, the main window is seen between the gigantic pillars which rise just behind the altar to suppport the dome. It gleams far down the nave, striking a powerful note of color amid the cool grays of the walls and the dull browns of the vault. Its field is a deep but brilliant sapphire blue, broken by greenish modulations. Against this is set the figure of Christ glorified, crowned, and with the nimbus, His hands uplifted in benediction. This is the Apocalyptic Christ of St. John's dream on Patmos, the King of kings and Lord of lords, and His robe, falling in heavy, straight folds, is the robe of the Revelation—"And He was clothed with a vesture dipped in blood." He is in the midst of the seven golden candlesticks and round Him are the cherubim, images of rose and gold. Four of the angels of the Apocalypse fill the flanking lights, and here the colors pass into tones of purple, blue, or emerald green, repeating, slightly lowered, the plangent key of the dominating figure.

That figure is modern in conception, the benign face and the protective arms expressing in a profoundly touching manner the ideal of the Church in our own day. But in the majestic simplicity of the design, as well as in the general force and harmony of the color, the aim has been to emulate the style of the thirteenth century glass in the clerestory of Chartres. It has been with a view not only to the great scale of our Cathedral—which will be rendered even more impressive when the nave is extended—but to the nature of the stone prevailing in the fabric that a sequence of color has been adopted in the window culminating in the glowing red of the Christ's robe. The conditions in the building demand just the warmth and romantic depth provided by this beautiful glass.

All of these seven windows in the clerestory are dedicated to the illustration of St. John's Apocalypse. Each will have a great figure in the centre light, with angels on either side, and at the base there will run through them all the river of life, figured in waters of celestial blue. The Reid window is the only one thus far installed, but funds for three of the others have already been provided, and though these will probably not be ready for another year it is hoped that it will not be long before the entire series is in place. The execution of it is in the hands of the Powells, the noted glass workers of London.

Memorial Window for Dr. Christian

The following circular letter has been sent to the members of the congregation of the Church of St. Mary the Virgin:

"The Rev. George Martin Christian, D.D., recently called to rest, was rector of this parish for ten years, and resigned in 1909, on account of ill health, from which he never recovered. He was one of the most prominent priests in the American Church, and his successful career in St. Mary's seemed a fitting climax to a most useful life as a priest. It is desired to place in the church he loved so well a fitting memorial. Dr. Christian in his lifetime very much desired stained glass windows to be substituted for the plain windows in the church, which, when the building was erected, were intended to be temporary. He himself suggested the general scheme of subjects, at least so far as the chancel windows are concerned. It is believed, therefore, that the most fitting memorial would be the centre window, over the high altar, with a commemorative tablet

below, on the wall of the church. The window is a very large one; its subjects are, in the upper panel, the Nativity, and in the lower panel the Visit of the Shepherds, the two surmounted by a picture of the Crucifixion. The design was made by the famous English house of Kempe & Company. It was approved and much admired by Dr. Christian himself. The cost of the window would be upwards of $2,500, a very low price for the size and quality of the proposed window. The low price has been brought about by the kindness of Kempe & Company in not raising the price above that which they fixed to Dr. Christian in his lifetime, and by the fact that under the tariff bill recently passed the duty will be remitted.

"A colored representation of the window hangs in the vestibule of the church.

"You are invited to subscribe, and the amount of your subscription may be communicated to any one of the trustees."

The letter is issued by the rector, the Rev. J. G. H. Barry, D.D., and the trustees.

Recital at Synod Hall

A recital, to which everybody was welcome, was given on Monday evening, December 15th, at the New Synod Hall, under the auspices of the Laymen's Club of the Cathedral of St. John the Divine. Mr. Robin Ellis Clendenning recited "A Christmas Carol," by Charles Dickens, before an audience of eight hundred people. The occasion was a delightful success.

Mr. Cutting Retires

Mr. R. Fulton Cutting on December 15th, ended nineteen years' service as president of the New York Association for Improving the Condition of the Poor, when his resignation was accepted by the board of managers at the monthly meeting. Cornelius N. Bliss, Jr., a member of the board of managers since 1910, was elected unanimously to fill the vacancy.

The retirement of Mr. Cutting is due to the increased responsibilities which have fallen upon him as a leader in many philanthropic, religious and civic activities. During the last few years he has been president of the Bureau of Municipal Research, president of the New York Trade School, a trustee of Cooper Union, and a warden of St. George's Church, in addition to other important offices.

During the incumbency of Mr. Cutting the scope of the association's work has been materially extended. Among the important institutions established were Cooper Union Labor Bureau, Hartley House Social Settlement, Milbank Memorial Bath, Sea Breeze Hospital, Junior Sea Breeze, Caroline Rest, Caroline Country Club and the Home Hospital.

Since 1893 the annual budget of the association has increased from $60,000, expended in aiding 3,500 families a year, to $530,000, this year's budget to be expended in aiding approximately 10,000 families.

A Much Discussed Wedding

Much has appeared in the papers concerning a wedding recently solemnized in the Church of the Holy Communion in which the man had been divorced shortly before. Inquiry develops the fact that on the technical grounds as they had been presented to the Bishop for his ruling under the canon, the case was held to be one not forbidden by the terms of our canon. Statements in the newspapers, it is stated, are distorted and misleading, and ought not to be used as a basis for judgment in the matter. Being referred to the Bishop under the canon, he submitted it to Mr. George Zabriskie for legal opinion, and with the result stated. It may be added that the public is not in possession of all the facts, and Bishop Greer is well known to take the highest ground invariably in regard to the interpretation of the canon.

Men's Club Annual Meeting

At the annual meeting of the Men's Club of the Church of St. Mary the Virgin, New York, held last week, gratifying reports were received, and all the officers were elected to succeed themselves. Mr. Edwin S. Gorham has been president for twenty-one years. The club is an auxiliary to the rector and staff of clergy, and is active in all good works for the parish, and the Church at large.

Plans for New Year's Eve

The New Year's Eve committee asks the people of New York to come to Madison Square in the last hour of the old year and join it there in speeding it and hailing the new with hymns and patriotic songs. The largest and best band to be obtained and a trained chorus will lead the singing. The words of the songs will be thrown upon great screens, so that all may read. The music will begin at 11:00 o'clock. Bishop Greer is chairman of the committee.

Annual Festival Service

The festival service of the guilds of old Trinity, Broadway, will be held, as usual, on the First Sunday after Epiphany, January 11th, at 8 o'clock P.M. Following the regular custom there will be a procession of the members of the various guilds about the church.

W. A. Apprentice Classes

The Woman's Auxiliary announces that on each Friday morning until April next, there will be held at the Church Club rooms, 53 East Fifty-sixth street, Manhattan, "Apprentice Classes," in foreign and domestic missions. The various parochial groups in the diocese are asked to send representatives to these classes, which will be conducted by experienced teachers. The representatives are expected to become teachers in their respective organizations.

ALL SOULS' CHURCH, PHILADELPHIA, CONSECRATED

Deaf-Mutes Now Have Their Own House of Worship

OTHER NOTES FROM THE QUAKER CITY

The Living Church News Bureau
Philadelphia, December 23, 1913

THE Bishop Suffragan consecrated All Souls' Church for the Deaf, the memorial to the Rev. Henry Winter Syle, founder and first pastor of the parish, North Sixteenth street, above Alleghany avenue, Saturday morning, December 20th. In the chancel with Bishop Garland were the priest in charge, the Rev. Charles Orvis Dantzer, the Rev. John Chamberlain, D.D., of St. Ann's Church for Deaf Mutes, New York City, the Rev. Norman Van Pelt Levis of the Church of the Incarnation, and the Rev. Louis C. Washburn of Christ Church. The entire service was most interesting and remarkable. The vested choir consisted of eight young women, who rendered their part of the service in the sign language. After a silent processional, Bishop Garland read the twenty-fourth Psalm, the Rev. Dr. Chamberlain translating it into the sign language, the vested choir rendering in sign language the alternate verses. The Rev. Mr. Levis read the instruments of donation and endowment, Dr. Crouter translating it into the sign language. The Rev. Dr. Chamberlain rendered the entire service of Holy Communion, and the sermon, which was preached by the Rev. Dr. Washburn, into the sign language. There was a good congregation present, largely deaf-mutes. A number of the clergy of the diocese were vested and sat in the nave of the church. The church is the gift of an unknown donor in memory of the first pastor. It, with the parish house, which is quite complete and commodious, has been finished within the last two months. The church is Gothic in style, and well lighted. The entire sides are given to windows. Two of these are beautiful memorials. Two features of the building are particularly striking. The altar is placed out from the wall in order that the celebrant may face the congregation during the rendering of the service. The floor of the church is so raised that the people in the rear pews will be able to see the reader and preacher without effort. Dr. Washburn took for his text, Acts 2:4. He gave an interesting history of the development of the teaching of the deaf-mutes, from the days when they were classed with imbeciles, through the discovery of a means by which they could be taught, and to the present advanced methods of education. He also stated that the first effort to give them religious services was made by the Rev. Dr. Gallaudet and the Rev. Dr. Clerc. The Rev. Henry Winter Syle, to whom he said the present All Souls' Church is a memorial, was the first deaf-mute to take orders.

Work Among Colored People

A meeting of the Church League for Work Among Colored People was held Monday, December 15th. It was decided to purchase a piece of ground near Forty-second street and Woodland avenue, 55 by 143 feet, and erect, as soon as the plans are prepared, a parish house to cost $15,000. This work will be under the direction of the Archdeacon for colored work, the Rev. Henry L. Phillips, D.D., The new site is in the midst of a large colored population. For some time services, on Sunday, have been conducted in the chapel of the Divinity School. A house on Markoe street was rented for the week-day services, and social work. Mr. Duhring is preparing the drawings for the parish house.

Archdeacon Philips has placed Deaconess Mabel Adams in the colored parish of St. Paul's, Chester. Here a successful work has been in progress for some years.

Service in Eastern Penitentiary

An impressive service was held in the Eastern Penitentiary last week by the Rev. Thomas J. Taylor. Seventeen of the women convicts received the Sacrament. Arrangements have been made for the confirmation of several of the women inmates. Fr. Taylor has been appointed chaplain for the prison branch of the Daughters of the King.

The Christmas vacation at the Philadelphia Divinity School began Friday, and will continue until January 2nd.

NOTHING in nature is solitary: go into the desert and you will be the only lonely thing there: the sky has its clouds and its stars; each grain of sand is surrounded by grains of sand! There are deep sorrows and killing cares in life, but the encouragement and love of friends were given to us to make all difficulties possible. To ignore such aid is like a soldier going out to fight the enemy single-handed, leaving his armor at home, despising his comrades and setting his commander at defiance.—*John Oliver Hobbes.*

A MUNICIPAL CHRISTMAS IN CHICAGO

Elaborate Preparations in Course of Making

MASS MEETINGS CALLED OUT BY EDUCATIONAL TROUBLE

Dr. Montessori Lectures on Kindergarten Work

OTHER RECENT NEWS OF THE CITY

The Living Church News Bureau
Chicago, December 23, 1913

THE "green" weather which preceded Christmas for several days, in Chicago, was unusual for its mildness and un-seasonable temperature. While it added to the convenience of the pre-Christmas activities, it also caused a good deal of illness throughout the city.

Much interest is centering in the mammoth Christmas tree on the Lake front, in which new departure Chicago emulates this year the very successful enterprises of a similar character in New York and Boston so widely noted last Christmas. Elaborate preparations have been in progress for several weeks, including the building of a tree some seventy-five feet high, its ornamentation with all manner of electric lights, besides (if it will only freeze up in time!) the spangling of the boughs with frozen spray. The Lake front programme set for Christmas Eve includes carols by a choir, solos by grand opera singers, and the like. The immense office buildings along the Lake front have agreed to keep all their front rooms lighted up during the programme, and extensive precautions against accidents from crowds have been planned. A Municipal Christmas Festival Association has been formed, Mayor Harrison being the honorary president and Dean Sumner one of the twenty or more members of the Executive Committee, while Bishop Anderson, Dean Sumner, Mrs. George Bass, Mr. Victor Elting, and Dr. George B. Young, are among the Church people on the list of honorary vice-presidents. The association has been incorporated. The clergy and others have been provided with free tickets which are good on all the street and elevated railway systems of the city, so that persons who could not afford this car-fare may yet attend the great illumination from 6 to 7 o'clock on Christmas Eve.

Another new departure of a public nature, which Chicago shares this year in common with other cities, is the great "poster," 9 feet high and 21 feet long, of the Birth of Our Lord, which the "American Posting Service" is placing on bill-boards during the latter half of December, and to the cost of which the clergy have been invited to contribute from their funds. These are very interesting efforts to bring some notice of the Christmas story to the throngs in our great cities who never go to church.

The annual singing of "The Messiah," by St. Peter's choir, Lake View, is looked for by many people in all parts of the city, during the week before Christmas. This festival was held this year on the evening of Wednesday, December 17th, and invitations were sent throughout the city and suburbs. The parish choir, under the direction of Mr. Herbert E. Hyde, organist and choirmaster, was assisted by Mrs. Marie Sidenius Zendt, soprano, and by Miss Jennie F. W. Johnson, contralto. Mr. Frank Barnard was the tenor soloist and Mr. Frank H. Collins was the basso soloist. There was a large congregation.

Excitement Over School Matters

We spoke last week of the great excitement which sped all through Chicago at the tidings that Mrs. Ella Flagg Young had failed of reëlection by Chicago's Board of Education as the Superintendent of Public Schools. Churchmen are especially interested in this matter because Dean Sumner, who is the only priest of the Church who has ever been appointed to membership on Chicago's Board of Education, immediately resigned his chairmanship of the important committee on School Management, as was stated last week. The resignation was not accepted, though the Board has not met since the vote which unseated Mrs. Young. In the meantime many mass meetings have been held all over the city and suburbs, for the most part demanding the re-instatement of Mrs. Young. An immense mass meeting was held in the Auditorium, on Saturday morning, December 13th, presided over by Mrs. George Bass, president of the Chicago Woman's Club. One of the clergy of the diocese was among the many speakers whose addresses crowded the hour and a half allotted by the Chicago Opera Company (which is occupying the Auditorium's stage) for this meeting. Strong resolutions were passed condemning the vote of the Board which defeated Mrs. Young, and a large committee was appointed to demand from the gentleman chosen by the barest majority of the Board to take her place that he decline the invitation at once. So far he has shown no inclination to do so. Chicago has not been so stirred by a popular demand for many years, in local affairs. The end is not yet. Mayor Harrison is frankly working hard for Mrs. Young's restoration.

Noted Kindergartner Lectures

The visit of Dr. Montessori to Chicago, on December 19th and 20th, on which dates she lectured in the Illinois Theatre on her principles of education, was of especial interest to a great many people, and particularly to the parishioners of Grace Church, Chicago, because the parish kindergarten has recently received the gift of a full set of the educational playthings known as the Montessori apparatus, Miss Dorothy Stirling being the giver. Children of from two years upwards are daily using these educational toys, at Grace Church kindergarten, under the direction of Miss Anne G. Williams, the kindergartner.

A Japanese Missionary

About sixty persons gathered at the residence of Mrs. R. B. Gregory, 1638 Prairie avenue, on the afternoon of Wednesday, December 17th, to hear the address of the Rev. P. C. Daito, of Tokyo, Japan. The south side branches of the Woman's Auxiliary were well represented and nearly all the students of the Western Theological Seminary were also present. A similar meeting was held at St. James' parish house on Friday morning, December 19th. From Chicago this earnest Japanese priest went to Kenosha and Racine, Wisconsin, for the Fourth Sunday in Advent.

Meeting of S. S. Institute

The winter meeting of the West Side and West Suburban Sunday School Institute was held at the Church of the Advent (Rev. Annesley T. Young, rector), on Wednesday evening, December 10th. Notwithstanding the near approach of the Christmas holidays, with their numerous activities in the various parishes, there was a very good attendance. At the afternoon session the Rev. R. H. Fortesque Gairdner, rector of St. Martin's Church, Austin, and president of the Institute, gave an address on "Religion and the Children." The subject of the evening addresses was "Religion in the Home," the speakers being Rev. H. L. Cawthorne, priest in charge of St. Luke's Church, the Rev. B. I. Bell, priest in charge of St. Christopher's Church, Oak Park, and the Rev. H. W. Schniewind, rector of St. Bartholomew's Church. The following were elected officers for the year 1914: the Rev. F. E. Wilson, president; the Rev. F. E. Bernard, vice-president; Mr. M. A. King, secretary and treasurer; members of the executive committee, the Rev. H. L. Cawthorne, the Rev. F. R. Godolphin, rector of Grace Church, Oak Park, Dr. Francis H. Ivey, Miss Letitia Kimball, and Miss Ellen Burnap.

Hangings to Give Away

Since the beautiful central mosaic has been installed in the reredos of the Church of the Epiphany as a memorial to Dr. Daniel R. Brower, this parish has some fine hangings for the reredos and altar that are no longer in use. There are probably many churches that could make use of some of these and the rector, the Rev. Herbert W. Prince, would be very glad to make a gift of them in the name of the parish to one such church in need. The Church of the Epiphany now has five unusually fine mosaics in the reredos, presenting a very beautiful and harmonious group of sacred subjects. Each of them is a memorial to some well known member of the parish. Some are of Tiffany glass, and some are of Venetian workmanship.

Hymns for Special Services

A number of "Social Hymns" have been gathered for use at the Evensongs of the "Service-Forum" at Grace Church. There are a dozen of these, by James Russel Lowell, Vida Scudder, and others. One of them, by Gilbert K. Chesterton, begins with the following ringing verse:

"O God of earth and altar,
Bow down and hear our cry;
Our earthly rulers falter,
Our people drift and die.
The walls of gold entomb us,
The swords of scorn divide;
Take not Thy thunder from us,
But take away our pride."

The theme for discussion during January will be Social Justice and Revolutionary Radicalism.

Silver Anniversary at Church Home

The Church Home for Aged persons was founded by Mrs. Walter Delafield and the late Rev. Dr. Delafield, at 4325 Ellis avenue, twenty-five years ago, and the "silver anniversary" was kept on the afternoon of Thursday, December 18th, by a reception at the Home, to which the clergy and laity of the diocese were invited. The offerings brought by the guests were largely in silver coins, as the invitations suggested. The steady work of raising the $100,000 for the new buildings is gathering results daily, and the Rev. A. T. Young is preaching in the city and suburbs on behalf of this fund. Over $300 was pledged at the Church of the Atonement, Edgewater, on a recent Sunday morning, in response to one of his sermons.

To Aid the Poor

On the afternoon of the second Saturday in Advent, a very interesting programme was given at 921 East Forty-second Place, Chicago, the residence of Miss Menge, for the benefit of the Christmas work among the poor, carried on by the Sisters of St. Mary's Mission House, adjoining the Cathedral. The Christmas carols, which were part of the programme, were sung by choir boys from

(*Continued on page* 305.)

Death of Bishop Robinson

AFTER an illness that had confined him in St. Luke's Hospital, New York, for two months, and that had been more or less serious during two years before, the Missionary Bishop of Nevada, the Rt. Rev. Henry Douglas Robinson, D.D., passed to his rest at 1:45 P. M. on Thursday, December 18th.

Bishop Robinson was elected Bishop of Nevada at the General Convention of 1907, and was consecrated in the following March. He went to Nevada the picture of health, and, as would be supposed, amply able to withstand the difficulties of the climate. He threw himself heartily into the work of his difficult jurisdiction, visiting mining camps, Indian settlements, and agricultural communities, and taking a leading part in the activities of the state. He studied its problems and recognized the inherent difficulty arising from the fact that the whole mining population was more or less temporary, and that results that could count would be in individuals who might be trained and then "move on," rather than in permanent parishes or missions. On the other hand, he was optimistic as to the future of portions of the state in which irrigation made agriculture possible, and he belived that a permanent population would ultimately be built up based on that industry.

THE RT. REV. H. D. ROBINSON, D.D.
Late Bishop of Nevada

After the first two or three years there were indications that his heart was affected by the high altitude. He was unwilling to accept the premonitions of inability to continue at his work, and believed that occasional absences from the state would enable him to continue. Gradually the difficulty increased, but he continued at work with no lessening of his ardor. Finally enlargement of the heart developed to such an extent that his condition gave cause for anxiety. By the latter part of 1912 his breaks in health became frequent and serious. An attack of acute quinsy resulted from exposure to weather in a very difficult journey, and about Christmas, 1912, he went into a sanitarium at Santa Barbara where, with his wife, he remained for some three months. He then returned to work, but became exhausted and went East in August. He was never able to return. With Mrs. Robinson he spent nearly two months in a little fishing village in Nova Scotia, and then started for New York for General Convention, where he arrived in a weakened condition, and was obliged to enter St. Luke's Hospital almost immediately. He was not able to attend the opening service nor any of the sessions of the House of Bishops, and gradually his condition became worse until the end came. The immediate cause was diabetes, and there had been a stroke of paralysis toward the last.

The funeral service was held at the Cathedral of St. John the Divine on Saturday morning, Bishops Greer, Lloyd, and Burch officiating. A large congregation was present and the Cathedral choir rendered the music.

After the service at the Cathedral the body was taken to Racine, Wis., accompanied by Mrs. Robinson and Mr. Vernon Rogers. On Sunday evening it was placed before the altar in the college chapel, which had so many associations with the Bishop. On Monday at 10 o'clock there was a simple requiem Eucharist without music. The Bishop of Indianapolis, a close friend of Bishop Robinson, was celebrant. The Bishop of Milwaukee served as deacon and also offered the final prayers and pronounced the benediction. The Rev. Dr. Shero, Bishop Robinson's successor at Racine, was sub-deacon. The body was then taken to the cemetery, where interment was made, the service being read by the Rev. Arthur Piper, D.D., and Bishop Francis.

The Burial at Racine

Other clergy in the chancel of the chapel were Dean Delany of Milwaukee, Archdeacon Rogers of Fond du Lac, and the several clergy of Racine.

There was also a requiem at the Cathedral in Milwaukee next morning.

Mrs. Robinson will spend the holidays in Indianapolis with Bishop and Mrs. Francis, then return for a time to Racine.

Henry Douglas Robinson, Missionary Bishop of Nevada, was born in Lowell, Mass., March 15, 1859, the son of Alexander Douglas and Clara (Boate) Robinson. Coming with his parents in childhood to Racine, Wis., he took an arts course at Racine College, graduating with the degree of B.A. in 1884, and in 1887 taking that of M.A. In later years Racine gave him an honorary D.D. as well. Mr. Robinson also took a post-graduate course at the University of Chicago. For a year after his graduation he was assistant rector of the Grammar School of Racine College. He then became instructor of mathematics at a military school at San Mateo, Cal., and it was while there that, in 1886, he was ordained deacon by Bishop Kip of California, and in 1888 priest by Bishop Wingfield of Northern California. He was also assistant at the parish church, St. Matthew's. A year later he was called to take the post of headmaster at Racine College Grammar School. In the interim since he had left there, the work of the entire institution had been suspended, and it looked as though the great work over which James de Koven had for so many years presided had come to a close. Bishop Nicholson, who had in 1891 entered upon the episcopate of Milwaukee, had, however, taken steps for the reopening of the grammar school, and on a small scale it had been reopened with the rector of St. Luke's, Racine, the Rev. Arthur Piper, D.D., at the head of it. In 1900 Mr. Robinson was invited to become warden of the institution, and although it seemed almost hopeless to expect any success, he accepted the post, and in the seven years of his work in that position he was able to build up the school to a new success with a greater attendance than it had ever previously had, even in Dr. de Koven's day. He was elected Missionary Bishop of Nevada at the Richmond General Convention, at which time he was president of the Standing Committee of the diocese of Milwaukee, a member of the Cathedral Chapter, and had twice been a deputy to General Convention. He was consecrated in St. Luke's Church, Racine, Wis., the same church in which he had been confirmed, on the Feast of the Annunciation, March 25, 1908. The Presiding Bishop and the Bishops of Indianapolis and Milwaukee were the consecrators, assisted by the presenters, the Bishops of Minnesota and Chicago, and the preacher, the Bishop of Tennessee. The attending presbyters were the Rev. Arthur Piper, D.D., of Racine College, and the Rev. Charles W. Robinson of Philadelphia, a brother of the Bishop.

Bishop Robinson is survived by his widow. There are no children.

THIS WORLD is not to be seen by itself, but always in its relations to another world and to God's will.—*John A. Hutton.*

Consecration of Bishop Colmore

FROM OUR CORRESPONDENT

SEWANEE, Tenn., December 18, 1913

ON Wednesday morning, December 17th, in All Saints' chapel of the University of the South, Sewanee, Tenn., the Very Rev. Charles Blayney Colmore, M.A., B.D., former Dean of Holy Trinity Cathedral, Havana, Cuba, was consecrated to the episcopate as Missionary Bishop of Porto Rico and Haiti. The consecration service was preceded by the reading of Morning Prayer in the chapel at 9 o'clock. As the chimes in Brelin Tower struck ten, the procession formed at Walsh Hall and proceeded to the chapel. It was led by the fully vested university choir, with the faculty of the university and theological department following. Next in order came the vested clergy with the Bishop-elect and Bishops drawing up in the rear. Although it was the middle of December, the day was beautiful with mild, spring-like weather, and for this reason it made the outdoor procession a unique and remarkable feature of the service.

The chapel was filled to overflowing with students, residents, and visitors of Sewanee. The students of the Sewanee Military Academy in full dress uniform occupied one side of the chapel while the other side was reserved for the students of the university and its theological department.

When the procession reached the chapel doors, the choir began the processional hymn, No. 507, by Whitney, "The Son of God goes forth to war." The faculty occupied their accustomed places in the stalls behind the choir, while the clergy also took places in the choir. The Bishops went into the chancel with the Rt. Rev. Daniel Sylvester Tuttle, D.D., LL.D., D.C.L., Bishop of Missouri and Presiding Bishop, at the altar, where he, as celebrant, began the Holy Communion. The Rt. Rev. Wm. Alexander Guerry, D.D., Bishop of South Carolina, read the Epistle, and the Rt. Rev. Thomas Frank Gailor, D.D., Bishop of Tennessee, read the Gospel. Following the Nicene Creed, the registrar of the consecration, the Rev. John B. Cannon, chaplain of the University of the South, made the announcements. The sermon hymn was No. 261, by Hatton. The Rt. Rev. Albion Williamson Knight, D.D., former Bishop of Cuba, and vice-chancellor-elect of the university, preached the sermon.

At the end of the sermon the Bishop-elect was led to the chancel by the attending presbyters, the Rev. Wm. Porcher Du Bose, D.D., D.C.L., of Sewanee, and the Rev. Jephtha Haynes Swann of North Carolina. The credentials of the candidate for the episcopate were then read. Archdeacon Nichols of Porto Rico, read the credentials of the House of Bishops, and Dr. Wm. B. Hall of Sewanee, those of the House of Deputies, while the Rt. Rev. James H. Van Buren, D.D., former Bishop of Porto Rico, read the consent of the Bishops. The Rev. John B. Cannon read the certificate of the ordination to the diaconate and the priesthood. Bishops Weed and Van Buren presented the candidate to the Presiding Bishop and the co-consecrators, Bishops Gailor and Guerry. Bishop Weed read the Litany. Immediately following the new Bishop was vested in his episcopal robes and Bishop Gailor and the choir sang the *Veni, Creator Spiritus*. Bishop Colmore thereupon received the apostolic consecration by the laying on of hands of the Bishops that were present.

Following the consecration the offering was taken, to be used by the Bishop in his work in Porto Rico. The choir sang Gounod's "Send Out Thy Light" for the offertory anthem.

Bishop Colmore is a genuine product of Sewanee. He was born in Victoria, Tenn., in 1879, but soon after, his family moved to Sewanee, where he was reared and educated. He graduated from the Grammar School, University, and Theological Seminary in turn. After being ordained deacon in Sewanee, he took up parochial work in Mt. Pleasant and Pulaski, Tenn., being ordained priest in the latter town in 1903. A few years later he went to Havana, Cuba, and has served there since then as Dean of the Cathedral.

To bring out the fact that Bishop Colmore was truly a Sewanee man, is shown by his being consecrated here, in the very shadow of the walls in which he was educated. Sewanee has the unique honor of producing seven Bishops, while Bishop Colmore makes the second Bishop going to the mission field from Sewanee.

BY THE RT. REV. JAMES H. VAN BUREN, D.D.

SEWANEE, Tenn., December 17, 1913

I AM thankful to have had the privilege of this day. In the consecration of the Very Rev. Charles Blayney Colmore, M.A., B.D., as Bishop of Porto Rico, which took place to-day in the presence of a large congregation at All Saints' chapel of the University of the South, there was not only a service of great dignity, framed in the academic beauty and austere simplicity of this favored center of the Church's educational life, but an occasion also which would naturally appeal to the heart of one who loved the work and the field of the new Bishop's activities as I do, with a peculiar interest, not necessary to analyse and impossible to describe.

I was much impressed by the sermon of Bishop Knight, both by reason of its intrinsic merits, and because of that personal regard in which I hold the man who, at the bidding of the Church, added to his own heavy burdens the work I had to lay down.

In outline the sermon was as follows: Text: Titus 1:5. "For this cause left I thee in Crete, that thou shouldest set in order the things that were wanting, and appoint elders in every city." Two reasons, he said, had seemed to suggest these words for this day's thought to rest upon. First—that the Epistle to Titus seemed more official than those to Timothy, which were so largely personal, this fact seeming to give to this Epistle a character which would render it suitable for the guidance of a Bishop in any century of the Church's life, and secondly because the island of Crete offered so many similarities to that in which we are to-day sending our brother to minister. His ministry was to run along the two lines indicated in the text, namely: to carry forward the work begun, setting in order the things that are wanting, and ordaining and appointing the workers.

He dwelt with fulness upon the conditions of Crete, and their analogy to-day in Porto Rico. And then, after referring to the years of service in which the Bishop-elect had been associated with himself, he pointed out that what was needed for the full discharge of that trust which the Church lays upon her Bishops in countries essentially foreign to our customs, traditions, and modes of thought, was the recognition of the double witness they must bear both as Christians and as Americans.

Foremost in this witness bearing he placed the element of character, and emphasized the fact that we are judged first and most of all by the kind of life we live in both these relations. Next he spoke of the type of religion and of religious service American Christianity is sending into the mission field. He claimed that as we have such a thing as the Monroe Doctrine, a doctrine more frequently emphasized than understood, so there is also such a thing as an ecclesiastical Monroe Doctrine. In matters of State our neighbors depend on us for protection from European aggression and invasion. So also in matters of the Church they are not to look across the sea to England or to Rome, but to us, for authority in religion.

He called attention to the need of this sort of Monroe Doctrine in its application both to Porto Rico and to Haiti where Bishop Colmore is to exercise jurisdiction. He spoke very kindly and gently of the Haitian Republic as of "children" who were looking to us for the best there is in what the Church can bestow.

He cautioned the new Bishop against a meddlesome interference in the development of governmental ideas, and expressed his confidence in the witness-bearing ministry he was called and ordained to fulfil.

This evening there is to be a reception by the university to Bishop and Mrs. Colmore, at the E. Q. B. Club, which means being interpreted, the *Ecce Quam Bonum*.

And this will fitly close a day which marks, for Sewanee, the ninth of her sons to receive the distinction of elevation to the episcopate, and for all who have been permitted to attend the services, a delightful remembrance of bountiful hospitality and of gracious words well chosen, a new confidence in the future of this university under the vice-chancellorship of Bishop Knight, and to none who take their way to-morrow down the mountain side a more devout thankfulness than that which fills the heart of your correspondent.

MISSIONARY WORK IN EASTERN OREGON

ALTHOUGH little has been said during the past five years regarding the progress of the work in Eastern Oregon, that is by no means because there is nothing to say. Slowly, steadily, the Church has been growing in numbers, in strength, and in influence. Strong foundations have been laid, upon which we can now build with assurance. More and more the people in our missions are becoming imbued with the principle of self respecting self support. The effort toward unity, also, is resulting in a very real endeavor to get together, in a number of places. Experiments, it is true, but none the less showing what is in the hearts of God's people, the promise of what we hope and pray will one day become a reality.

Nor has actual growth in numbers, in workers, and in the acquirement of property, been lacking. Five years ago we knew of but five hundred confirmed people in the whole district, now we know of about fifteen hundred. On the Bishop's arrival in 1908, there were but three clergymen in the field (one other was just leaving) settled in three of our largest towns. The rest of the district was practically without attention. There are now, including the Bishop and the deaconess, a staff of eleven. Cove has a settled minister, who also serves Union, close by, and four other towns in the Wallowa Valley. Six places in the eastern part of the district, Vale, Ontario, and Nyssa, Canyon City, Prairie City, and Sumpter, have been under the charge of their own missionary, the Rev. Owen F. Jones, for two years. Four towns in the northern part of the district are arranging to have their own missionary and support him. Five years ago not one of these places was giving a penny toward the support of the Church. The advance in this direction all over the field shows that the principle of self support, which the Bishop has been striving to establish, is taking hold of the people, and that we are building on strong foundations.

The remainder of the small towns and little settlements are looked after by the Bishop, with occasional visits, in some cases, from one or other of the clergy, and once or twice a year from the deaconess. In several of them lay readers are holding services regularly. In the far interior the Bishop is our only missionary.

Five years ago we had no parish houses. To-day we have one in Baker and one in La Grande, the latter an unusually beautiful building, a real ornament to the town.

Vale has, within the last two years, purchased a lot and put up a church hall, so constructed that it can be used both for services and for social purposes. Nyssa has entirely paid for its lot and has also erected a church hall, which is now in use. Canyon City, which has had a nice little church for many years, has recently bought a fine, large lot and they are building a parish house, to be used in aggressive work for the young people of the town and for other kindred purposes. Prairie City has almost paid for its fine building (consisting of house of worship, social hall, and prophet's chamber), which has been in use for a year past. In Bend we have a fine, centrally located lot, but although the foundation of a building was laid some time ago, the people became ambitious to put up a better structure than had at first been planned, and the actual building has been delayed for a time. In Madras we have a lot, but so small a handful of people that at present no building will be put upon it.

Convocation this year met in Hood River, May 20th and 21st. The sessions and the various social gatherings, etc., accompanying them, were unusually enjoyable and helpful. Great encouragement was felt at the progress made throughout the district.

Eastern Oregon has followed the example of the diocese of California in organizing a House of Churchwomen. In a state where women's suffrage is established, and in an age when women are coming to the front in many departments of public life and service, some provision must be made for the legitimate exercise of their gifts and abilities, and some recognition made of the invaluable work they are doing in the Church, in every parish and mission. If, however, women are sent as delegates to convention proper, there is danger lest the men become satisfied to stay at home and leave it to their wives and daughters, losing their sense of responsibility in the conduct of Church affairs. California seems to have solved happily the problem of how to meet the need and avoid the danger, and we are glad to report that our effort in the same direction has proved, after two or three years of organization, a great success. The Rev. Mr. Shayler, of Seattle, who attended one of its sessions this year, was so impressed that he went back to his own convocation in the diocese of Olympia and strongly recommended that they also start a House of Churchwomen. We understand that his suggestion was approved and that they are about to act upon it.

A MUNICIPAL CHRISTMAS IN CHICAGO

(*Continued from page* 302.)

the Cathedral, under the direction of Mr. Frank W. Smith, the Cathedral organist and choirmaster.

Ember Guild in Chicago

The Ember Guild has a good many members in Chicago. With the Advent Ember season the new year of the guild commences, and the lists of names mailed to all members for remembrance in their intercessions is then changed for the year. Bishop Weller is the director-general of the guild, and the Rev. E. Croft Gear, of Stevens Point, Wisconsin, is the secretary. The membership includes clergy and laymen in all parts of the national Church. More members are needed. Correspondence with the secretary is invited.

Miscellaneous Items

One of the many good deeds being effected through the Social Service Committee of St. Barnabas' Church, is the organization of an Employment Bureau, to help in finding work for the numbers of unemployed persons who apply for aid. Such committees could well be organized in every part of the diocese, this hard winter. There are over thirty parishes and missions in the diocese which have Social Service committees.—A very pleasant gathering of the diocesan clergy, and of parochial officers of the Woman's Auxiliary branches, was held at the Church Club rooms, on the afternoon of Monday, December 8th, in the interest of furthering personal acquaintance. There were no addresses. The gathering was very informal. Tea was served from 4 to 6 P.M. Mrs. Dingman, of the Church Club rooms, was one of the hostesses.—The Rev. E. A. Sibley, of All Saints' Mission, Bontoc, Philippine Islands, was the preacher at the Church of the Advent, at Evensong on the Third Sunday in Advent. He is giving in and around Chicago, during his furlough, a number of sermons and addresses on the Church's work among the Igorots and in the Philippines generally.—The Round Table met on Monday morning, December 15th, the Rev. Dr. Rogers in the chair, the address of the morning being by the Rev. B. I. Bell, on "The Socialization of the Individual."

HOLY ORDERS

A FEW WORDS about holy orders will conclude these notes on the sacraments. "It is evident unto all men, diligently reading Holy Scripture and ancient authors, that from the apostles' time there have been three orders of ministers in Christ's Church—Bishops, priests, and deacons," to which men are admitted "by public prayer with imposition of hands" (Prayer Book, p. 509). Bishops possess the plenitude of ministerial authority, and alone can ordain men deacons and priests, or add others to their own order. By ancient custom the priests present at an ordination to the priesthood unite in the imposition of hands; and not less than three Bishops may canonically consecrate to the apostolate. Bishops govern the Church constitutionally, ordain, and confirm. Priests bless, absolve, and offer the Holy Sacrifice; the pastoral charge of local parishes is committed to them. Deacons assist the priests in various ministries, read the Gospel in church, and preach and baptize. Each higher order, of course, possesses all the powers of the lower. Christ constituted the sacred ministry when He called His apostles, breathed on them, conferring the Holy Spirit for the work He committed to them, and sent them as His Father had sent Him. Its authority is thus derived from Him as Head of the Church, not from the congregation; and the outward, visible sign, the laying on of hands, appears in the Holy Scripture as the assurance to the faithful that those who received it were empowered by Christ through His apostles acting in Christ's stead. All the sacraments, Holy Baptism and Holy Matrimony alone excepted, require the apostolic priesthood for their valid administration. The fact of history, that Orthodox Catholic Bishops throughout the world have received their orders from other Bishops back to the first century, is called the Apostolic Succession. Protestant bodies possess a humanly constituted ministry of preaching, which is often wonderfully blessed, and which is adorned by multitudes of holy and learned men. This ministry, however, is not to be confused with the sacred priesthood, which Protestants repudiate. Preaching not being a sacerdotal function, laymen in the Church may preach when licensed by the Bishop.—*Rev. Dr. William Harman van Allen.*

FRIENDSHIP is seldom lasting but between equals, or where the superiority on one side is reduced by some equivalent advantage on the other. Benefits which cannot be repaid, and obligations which cannot be discharged, are not commonly found to increase affection; they excite gratitude indeed, and heighten veneration, but commonly take away that easy freedom and familiarity of intercourse without which, though there may be fidelity, and zeal and admiration, there cannot be friendship.—*Samuel Johnson.*

THE FLAME AND THE WHEAT

By the Rev. Irwin Tucker

A WISP of flickering red fire, burning before a round white wafer of unleavened wheat—and half the human race falls to its knees in deepest reverence.

Why?

"Here," says the Wise Man, with detached Emancipation, "is but superstition and irrational mummery." Perhaps; yet also more than these. For the act of genuflection to the flame-illumined Host is the Present doing homage to the glory of the Future, in the light of the riches of the Past.

Humanity begins with the discovery of Fire; and all the history of human progress and human achievement is closely linked with fresh applications of the discovery. However the spark was tamed—whether it was by an enterprising anthropoid who warmed himself beside a lightning-kindled log, or whether it came out of patient purposeless rubbing of dry woods together—when the mastery was achieved, the brute lifted up himself and became a man.

In every early community the hearth was the centre of the tribal life. When it required long and patient toil to rekindle a fire once out, then it was of vital importance to keep alight one flame at least, whence the whole tribe could renew its embers. Hence all the priesthoods of the flame; hence the pipe of the Indians, beginning in an ingenious device for carrying fire long distances; hence the white-robed Vestal Virgins of Rome.

Tribal fire represented tribal life. To keep the blaze bright on the tribal hearth was to keep the tribe in touch with its own humanity. Therefore the Place of the Fire became the temple. In the shrine of the flame was put the image of divinity, and he who served the god, tended the flame. Branching tribes borrowed fire from the parent embers, and erected of the daughter-fire a flame to become in its turn the symbol of their life.

Sacred flames shone in the scented dusk before Enlil and Ea in the land of the Chaldees, when Abram the desert-dweller saw human sacrifice there. Lamps burned before the statues of Egyptian gods long before Moses was a priest in Egypt, and learned of the wisdom of the land of Nile. The sacred seven-tongued light before the Ark of Yahweh was more than a symbol; it had also a very real use; since there is less danger of the simultaneous extinction of many lights than there is of the loss of one; and seven is the number of the visible planets, with the sun and moon.

Fire is necessary in all things human. Farmer and smith, shepherd and huntsman, must have it. Its religious use varies with the mode of life of those who use it; but always and everywhere its religious use is the evidence and apotheosis of its daily necessity. It is the heart of the life of the clan, the centre of family communion, the symbol of marriage and of ancestral piety; it is the root of the trades and of the arts. With no flame to gather about, family life becomes extinct. One cannot make a shrine of a steam radiator, nor of a fireless cooker.

The sacred flame is the heart of the Past. Its living, pulsating flame makes us know that we are men. In the stillness of the temple, whether the sacred light burn before an image of dark idolatry, before the scroll of the Torah, before the ikon of a saint, or before the curtained Tabernacle upon the altar, it links us with all who have lived and toiled before us. We are never alone, where the wavering red glow hangs constant; the spirits of all our forebears live there with us, feeding upon the scented oil.

What, then, of that before which it burns? A bit of baken floury paste, stamped with the monogram of the Lamb of God—that is all we see. Yet the reverence of the world proclaims it more. What more?

Surely, the goal of all the ages is the Perfection of Mankind. Blind hunger after better things drove us on up from the primeval slime; ceaseless struggling to reach higher and safer levels for ourselves and for our own, freed us from the clog of impossible weights. But there came a time when mankind beheld its aim; a time when the Purpose that was in the beginning, that was divine, took form among us; when our wills assented thereto, and our lips proclaimed our allegiance; a time when it was said "The Word was made Flesh, and dwelt among us; and we beheld His glory."

We see now the goal ahead, the goal of Humanity Perfected, united inseparably to perfect divinity. How may it be reached? Surely, by uniting our wills upon the will of God, working together with Him to create a consciousness both individual and social, both universal and particular, which is impassible by choice. It is the incarnation of all truth in our flesh that is our open and professed desire, and we salute the Forerunner of that perfection with knee and lip.

"Be ye perfect, even as your Father which is in Heaven is perfect. . . . I go to My Father, that where I am ye may be also. . . . This is My Body . . ."

Here then lies the goal of the Future, to which the Present gives homage in the illuminating gleam of the soul of the Past. A boy, a girl, a sobbing widow, a ragged man, drop upon one knee, touching forehead, shoulders, and breast; these do, they know not what. But there is love in their hearts. Coldly scientific experts of the Association for Improving the Condition of the Poor, and of the Charity Organization Society; these do great things, they know not why.

But why should not expressed allegiance to the Perfect Body—(Ave, verum Corpus!) . . . and busy toil to achieve the extension of the Perfect Humanity, warm and steady one another? Should not the rosy gleam and the impassable white, expressing the aim and end, warm and steady the scientist, while the clear methods and sound principles (as it may be) of the humanitarian worker form channels of expression for the energy generated by that impulse?

The Flame and the Wheat, and a genuflecting child; here is the Past before the Future receiving allegiance of the Present. And is not this the perfect symbol of Humanity, achieving with clear vision and unfailing love, its own eternal destiny?

THE TITHE

SUPPOSE every member of every congregation in the majority of our cities were suddenly to determine that by God's help, from that moment, he or she would honestly and lovingly give the minimum gift under the old law—that is to say, one-tenth—what would happen? Stop and think a moment seriously—what would happen? In all probability, in part, this is what would happen: In twelve months there would be no such thing as a church debt, or a missionary deficit, or an unanswered appeal for charity, and benevolence, or an unpaid church bill, or an overworked and underpaid preacher, or a neglected widow and orphan in all this broad land; and in another year the Church would have to begin to lengthen her cords and strengthen her stakes in order to make right and true use of all the resources at her command. And from end to end of all this great Christian country would nowhere be heard the voice of the man or organization appealing for money to meet the bare necessities of Church work and duty. And all this wonderful condition would be the outcome of Christian men and women doing just the least that was asked of them under the old law.

What would happen if the Spirit did its perfect work and constrained every Christian to give thankfully and joyfully as God has prospered, no one can guess. "Imagination's utmost stretch in wonder dies away!" And yet, if the love of Christ has really touched our hearts, and gratitude is really burning in our breasts, such conditions ought not to seem to us impossible. Certainly, there have been periods in the history of the Christian Church when men and women really gave, as an outward and visible sign of an abounding inward grace; but, equally certainly, this time of ours is not such an age. Thank God, there are men and women who are really giving, in the true Christian sense, but the Church, as a whole, is doing nothing of the kind. Is prosperity doing its deadly, insidious work among us, and is love of ease and plenty and luxury slowly but surely taking the iron and the power out of our Christianity? He was a very wise man, as well as an inspired apostle, who said: "The love of money is the root of all kinds of evil." Not money itself, mark well, but the "love" of money; and is not our generation in serious danger of falling into that form of idolatry?—*The Church News.*

The Christian will not carry on his back, as a part of his permanent baggage, resentment, even under a wrong. He will not carry around on his back the heavy burden of ill-will, of awaiting a chance to return evil for evil. He will remember the words of the Scripture: "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."—*Central Christian Advocate.*

SOCIAL SERVICE

Clinton Rogers Woodruff, Editor

Correspondence for this Department should be addressed to the Editor at North American Building, Philadelphia.

THE DEFEAT OF MAYOR HUNT IN CINCINNATI

THE defeat of Mayor Hunt for reëlection in Cincinnati has been the occasion of country-wide comment, for it was generally recognized that he had made an excellent record and that his administration, by all reasonable standards, was a good one. He was young, vigorous, and deeply interested in constructive municipal policy. Nevertheless in carrying this out he naturally alienated various groups of former supporters, at least in sufficient numbers to give his opponent a majority. To illustrate, an aggressive housing policy resulted in innumerable orders against the owners of tenement houses, who characteristically made up their minds that the Mayor was an enemy of their particular sort of property rights, and they preferred the *laisse faire* policy of the preceding administration. The same was true with regard to the health department's policy. Then again the civil service administration resulted in holding in office the good men from the previous administration and of putting in competent men to fill vacancies, irrespective of politics or religion. As a result the administration had no machine with which to back up its political activities. There were sundry other causes which contributed to the result. No one was sufficient in itself to cause the overturn of the administration but all together made defeat sure. No one denies, however, that the city is better off by reason of the Hunt administration, and that there will be no complete reversion to the prior order of affairs. Moreover I believe that there will be a return of sentiment in favor of the Hunt administration and especially of the policies for which it stands.

INCREASING SCOPE OF THE MERIT SYSTEM

The United States Civil Service Commission has been given an appropriation to establish a system of efficiency ratings to serve as a basis for promotions, and an act of Congress of March 4, 1913, requires the commission to investigate and report to the President with its recommendations as to the administrative needs of the service relating to personnel. An act of Congress of August 24, 1912, enacted into law the requirement of the civil service rules that competitive employees should be furnished with reasons before removal and given opportunity of answer. Progress has been made in lessening political activity of competitive employees by the enforcement of penalties and in the suppression of political assessments by the prosecution and conviction of defenders.

On May 7, 1913, President Wilson issued an order modifying previous orders of Presidents Roosevelt and Taft bringing the positions of postmaster of the fourth class into the competitive service, by providing that at post offices where the postmaster has not been appointed upon competitive examination the civil service commission should hold a competitive examination for the position. The effect of this order will be that when the examinations have been completed, all postmasters of the fourth class will have been appointed under the merit system.

MUSIC has its social value, as *La Follette's* points out. The enjoyment of good music is universal. It cuts across all lines that convention has drawn to divide people. It knows neither poor nor rich, high nor low, Mohammedan nor Christian. It is one of the surest unifying forces known to this world of dissensions. The old-time singing school in this country was a splendid "getting together" institution in rural districts, and perhaps contributed more than anything else toward making farm life in those rugged days at all attractive. It has well-nigh disappeared. But its place in neighborhood life has not been forgotten.

To-day in Wisconsin a well-directed, promising effort is being made to revive community music. A bureau has been created in the University Extension Division under the direction of Professor Dy Kema, to develop and guide organized musical activities in various neighborhoods throughout the state. This bureau stands ready to assist by any number of means any community in Wisconsin in strengthening its musical life. "This is pioneer work." as *La Follette's* declares. "Its importance to the commonwealth can hardly be overstated."

THE DRAMATIC FORM has been utilized by Elizabeth Hughes and Leando Brown for discussions of the suffrage question. *Women for Votes* is the title of Miss Hughes' play (published by E. P. Dutton & Co.) and the scene of action is in New York City during a week in November. It involves ten women, two men, and Cochon, a pet pig "with his ears trimmed and wearing an elaborate blanket." The title of Leando Brown's play is *Mrs. Raford, Humanist,* and L. L. Landone, Inc., New York, is the publisher. Its action involves five women and five men. Without passing judgment upon their literary or dramatic merits, the two plays must be considered as effective arguments for the cause in which they are written.

The Social Message of Jesus is the title of an interesting brochure of 115 pages published by the National Board of the Young Women's Christian Association, Association, of the United States of America. It is a course of twelve lessons prepared by Professor Edward S. Parsons, of the Colorado Springs College. It deals with the social nature and ideals of our Lord, the social consequences and personal phases of His teachings, and then considers, from the point of view of the Gospels, certain social groups, including the family, the rich, the poor, and the state. The address of the Y. W. C. A. is 600 Lexington avenue, New York.

IN REPORTING upon the work of the Boys' Club of the Philadelphia Church Club, John Romanes, who is the superintendent says:

"Above all things, far beyond the value of a check or a bill, I would ask you for your sympathy, for your interest in a personal manner. Come and visit the club, become acquainted with the members, walk with them, for however short a way, in their paths of life. When an opening occurs in your business for office boy, messenger, clerk, and so on, let me hear of it, and give the first step to one of our members in his upward climb, so that he may be grateful to you and the club forever."

THE AMERICAN FEDERATION of (Roman) Catholic Societies is planning to establish a school for social science for the preparation of secretaries, organizers, and lecturers. Courses will be afforded in social, economic, and political history, Christian ethics, public speaking, and journalism. There are said to be a number of such schools in Europe. One of the Bishops has offered for the school a commodious building with five acres of ground. A doctor of theology and student of the social sciences at one of the seminaries has offered to take charge of the school.

TWENTY-EIGHT Pennsylvania cities went on a commission government basis on December 1st. These are all third-class cities. Those who have followed the situation closely report that an unusually high grade of men has been elected to serve as commissioners. It is interesting to note that one of the commissions — that of Reading — inaugurated its work with prayer.

THE REV. GEORGE LYNDE RICHARDSON, rector of St. Mary's Church, West Philadelphia, preaches a series of sermons on social service, and this year in addition is giving a course in social problems on Tuesday evenings to university men at the Phi Delta Theta house.

"WE HAVE just had a great peace conference here," writes John Stewart Bryan of Richmond, Va. "I am continually struck with the visible increase of what, for the want of a better phrase, I could only call the spiritual force in the life of this country."

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

REPORT OF THE COMMISSION ON THEOLOGICAL EDUCATION

To the Editor of The Living Church:

THE editorial statement in your issue of last Saturday, that the Commission on the Status of Theological Education, appointed by the General Convention of 1910, "made no report at all to the late General Convention," was written under a misapprehension. That commission made a report which was presented, and printed copies were sent for distribution in each of the two houses. I enclose a copy. The report proposed three amendments to the Canons of Ordination, and also a substitute for Canon 55 to be entitled Of a General Board of Education. After this report was in print, but before its presentation, the commission held a joint meeting with the General Board of Religious Education organized under Canon 55, with the result that the draft of a new Canon 55 was somewhat modified. This draft canon, thus modified, was introduced in the House of Bishops on the fifth day of the session, and was immediately adopted and transmitted to the House of Deputies; the Deputies returned it on the ninth day, concurring in its adoption with amendments to adapt it to the new Canon on Provinces; the Bishops concurred with the amendments, and the result was a new Canon 55.

The amendments to the Canons of Ordination proposed by the commission were, in the House of Bishops, referred to its committee on Canons; that committee reported them back without approval and was discharged from their further consideration. At a later day, other amendments of a kindred nature were referred to the same committee; and when it reported, the House voted that all matters relating to questions of ordination and examination of candidates be referred to a committee of five Bishops to consider the whole subject and report to the next General Convention; and the committee was appointed.

Thus it appears that as a result of the report of the commission appointed in 1910 a new canon of a General Board of Education was adopted, and as an indirect result we have the prospect of a reconsideration, if not an amendment, of the Canons of Ordination.

Yours truly, SAMUEL HART.

NAMING THE PROVINCES

To the Editor of The Living Church:

FR. HEIGHAM'S suggestion in regard to the naming of our Provinces is based upon sound precedent, but is fraught with possibilities beside which the "Change of Name" in the Church sinks into small proportions. In our migratory population the chance that one city will outstrip another in size is by no means remote, and so at least every ten years the likelihood of "change of name" might come up. Bishop McCormick's suggestion for the Fifth Province seems singularly apt; and then why not leave these three Provinces (the first, fourth, and seventh) which have already adopted departmental names, in possession of those names? Then, too, the third Province might better be known as the Province of Washington, than of Philadelphia, on account of the great political prominence of the Capitol city and because of the great national Cathedral which is being built. It is scarcely fitting that a city without a Cathedral should give its name to a Province.

Of course such matters as the name of the Province rest ultimately with the various Synods, but just by way of suggestion, the following list seems appropriate to me:

(1) The Province of New England.

(2) The Province of New York.

(3) The Province of Washington.

(4) The Province of Sewanee.

(5) The Province of the Great Lakes.

(6) The Province of Faribault (as being the seat of so much of the early ecclesiastical history of this section).

(7) The Province of the Southwest.

(8) The Province of the Pacific.

But after all, the system, not the names of either the Provinces or their officers, is the important thing; just as the nature of the Church and not her legal title is what holds and attracts men to her. A sensible and far-seeing scheme of Provincial names may, however, save us at some future time from a wave of hysteria over a name such as has recently passed over sections of our land.

Dodge City, Kan., December 13, 1913. FLOYD KEELER.

SUNDAY SCHOOL WORK

Rev. Charles Smith Lewis, Editor

Communications intended for the Editor of this Department should be addressed to 1535 Central Avenue, Indianapolis, Indiana

WHAT shall we do with our boys? This question is constantly demanding an answer. The importance of it is forced upon us by the frequent statements of the degeneracy of the boys and young men of the present day, a statement that we feel must be largely exaggerated. But there the problem stands staring us in the face. The boys who are in Sunday school and the boys who are in the choir—unfortunately not always the same group—the boys who are quite outside the direct influence of the Church in whatever form that influence may be exerted; what shall we do with them? How shall we train them?

We ask the question in this form because we take it that there is no one who will question its validity. That we, Churchmen, have a very definite responsibility for the boys must be admitted. He who, as at this time, was born of a Virgin, lived His life as a Boy in Nazareth; and He calls us to carry out His will with the boys whom we can reach. It is an accepted responsibility; but do we take it up with any vigor? What, again we ask it, what shall we do with the boys?

A GREAT DEAL is being done for boys, in these days. The agencies that are trying to meet the conditions of boy-life and bring upon the boys the best influences are many. The Young Men's Christian Association has a well-developed Boys' Department. There are boys' clubs in most of the larger cities, especially those that are mainly industrial centres. Hundreds of earnest, active, faithful men are facing the problem and each adding his part to its local or wider solution. But is there no need for a very definite place for this work in the Church? Many of these organizations are aiming at a social betterment of the boys but quite without any definitely Christian basis. The influence of men, the power of example, the setting forth of high ideals, all these are absolutely necessary parts of any work with boys; but do they not leave out one, nay rather the one that is the most important?

We have just put down a book that will receive, as it should, the widest reading by those who are interested in this problem; but throughout the whole book there is no suggestion that the message of the Gospel of Jesus Christ, the personal relationship between the boys and their Master, is the greatest safeguard and inspiration. The book to which we refer is a series of essays, the outcome of studies by President Hyde of Bowdoin College, its author, with the students of the college; and presented first in the form of addresses at the First General Assembly of Association Workers with Boys, at Culver, Ind., in May, 1913. It is *The Quest of the Best:* Insights into Ethics for Parents, Teachers, and Leaders of Boys, by William De Witt Hyde (Thomas Y. Crowell & Co., $1.00). No one can read the book without inspiration, and yet one misses very decidedly both the highest ideal of the Best and highest way in which the Best can be realized. The treatment is interesting. He gathers into five chapters a very thorough examination of the ethical problem of boy-life through the examination of some twenty elementary characteristics of that same life. These twenty points are followed, first, from the standpoint of what President Hyde calls Natural Badness the Germ of Goodness, *i.e.*, in the different common traits of badness he finds a commingling of bad and good; then follows the study of these same twenty traits in the outcome of a life of repressed badness or artificial goodness through constraint. The third chapter shows the Ideal of the Best, the fourth its failure of attainment or sin, and the fifth the influence through which the Best can be obtained, Personal Motive and the Social Medium. A final chapter sums up what this century of the child is doing to secure for children their birthright, along the lines of Child Labor, Industrial Education, Vocational Guidance, Playground Movement, Juvenile Court, and The Club and the Association. It is, we repeat, a suggestive, interesting, helpful book. But with its outcome

we must be dissatisfied. The ultimate of good of the boy and his fellows, both other boys and girls and the adults, if rightly interpreted may be the Best. To seek for this may be the modern quest. The help of older men, their interest, their enthusiasm, their inspiration as ideals of life, may again be the modern means by which the boys of to-day are to be helped in winning the quest. But where in all this is the ideal of Jesus Christ? Where in all this is the example of Jesus Christ? Where in all this is the fellowship and inspiration that lies therein of Jesus Christ? Where is the ideal of life and the vision of the perfect life that comes alone from Him? We adults may know that the real inspiring power behind such movements is the power of the Gospel. We may be conscious that all this modern humanitarian movement at heart springs out of the life of Jesus, who is God's own Son, begotten for us men; but the boy needs to know Him, as well as we, and to find in Him his inspiration and help.

It is at this point that we can, tentatively at any rate, answer our question, What shall we do for the boys—we Churchmen?

Boys need two things in their lives, particularly city boys, though their country brothers need them almost as much, perhaps in some places more.

First of all they need what, for lack of a better word, we will call club life. It is of really very little moment of what sort that club life is. In one community it will be the Boys' Department of the Y. M. C. A.; in another it will be the Federated Boys' Club representative; in another it will be the Boy Scouts; in another it will be the Knights of the Holy Grail, or its older inspiration, the Knights of King Arthur. It may be this or it may be that, but the important thing is that it should be some one of them. Every group of boys should be banded together into some organization. They will band themselves if we older people do not take pains to do it with them. The purpose of these clubs is frankly, from the adult standpoint, to bring the boys under the right influences. It is at this point that we Churchmen need to take our stand. What are the right influences? The definite leadership of devout, earnest men working in and through the Church. The steady setting before the boys, by precept and example, the ideal of life as it is found in Jesus Christ, and the means by which alone they can attain that ideal, the gifts of grace in His Church. A well organized boys' club, and the guidance of a faithful, manly Churchman, working with the boys to help them to the ideal of the Christian life as it is in Jesus; these are the two things which boys need and that we Churchmen can and must give them if we are to meet our obligations.

We would call attention to two of the general organizations that are seeking to enlist boys to-day, either of which we believe can be made to serve these purposes, though the first is less responsive to the definite Church influence than the second. The Boy Scout movement is almost too well known to need comment. The official handbook for boys, entitled *Boy Scouts of America,* published for the organization by Doubleday, Page & Co., and for sale either at book stores or at the headquarters office, 200 Fifth avenue, New York City, at the small cost of 25 cents, will give detailed information. The ideals are good. Its aim is to develop in boys a helpful spirit, an upright life, and ability to care for one's self in the open. Every boy must promise: "On my honor I will do my best (1) to do my duty to God and my country and to obey the Scout law; (2) to help other people at all times; (3) to keep myself physically strong, mentally awake, and morally straight." The Scout law has twelve commandments in it, or twelve statements of a scout's ideal: "A scout is trustworthy, is loyal, is helpful, is friendly, is courteous, is kind, is obedient, is cheerful, is thrifty, is brave, is clean, is reverent." The larger part of the book is taken up with detailed instruction upon several physical and mental lines, proficiency in which brings added honor. A boy on being admitted to the order becomes a Tenderfoot when he has some very elementary knowledge. A much more thorough knowledge makes him, on a successful examination, a Second Class Scout, while to become a First Class Scout he needs skill and knowledge of no small order. The boys are formed into patrols, three of which make a troop. At their head is a scout master, licensed to such office by the headquarters, where each boy is also enrolled. The movement is in no sense, as some feared, a military one, and no parent should object to his boy entering it on that ground.

The movement has taken a slightly different development in England, where it originated. There the scouts are also enrolled as, for instance, Church of England Scouts. We have at hand a very suggestive little book by A. K. Ingram, with a preface by the Bishop of Kensington, published by Mowbray at 20 cents, *A Manual for Church of England Scouts* (The Young Churchman Co., Milwaukee, American publishers). This little book suggests how to make the Scout movement a definitely Church movement and to bring to bear through it the second requirement of which we have been speaking. Any Churchman who has a troop of scouts should get it and read it.

The Knights of King Arthur, the second of the organizations, must form our topic a fortnight hence, when we shall try to suggest some definite work with boys from a Churchman's standpoint.

Among the interesting books that have come to hand recently we would note the following:

The Twelve Foundations, by Clarice M. Creswell, London: A. R. Mowbray & Co. Milwaukee: The Young Churchman Co. Price $1.00. The plan of this beautifully illustrated group of stories of the martyrs is to relate a story of one of the black letter saints which illustrates each of the twelve characteristics signified by the twelve foundation stones of the City of God. The stories are most interestingly told. They should have a good effect on any child who reads them.

A similar book is *The Story of the Northumbrian Saints,* St. Oswald, St. Aidan, and St. Cuthbert, by Elizabeth W. Grierson, with twelve illustrations. Published by the same house, the price $1.00. The book is a much more serious attempt than the former, dealing, as it does, with but three lives, and seeking to set them forth, not as illustrating one point, but as a picture of the real life of three of the great saints of the early days of the English Church; the men through whom the older foundations of Ireland came into the larger island and exerted so great an influence upon the development of the Church.

Old Testament Legends, Being Stories out of Some of the Less-Known Apocryphal Books of the Old Testament, by M. R. James, Litt.D., Provost of Kings College, Cambridge, with 10 illustrations by H. J. Ford; Longmans, Green & Co. London and New York: Price $1.25 net. This is a collection of nine of these old Hebrew stories, taken from the translations of scholars and put forth in a most attractive form for modern readers, both children and adults. The stories contain such titles as Adam, The Death of Adam and Eve, Abraham, The Story of Asenath, Joseph's wife, Job, Solomon and the Demons, Ebedmelech the Ethiopian, The Death of Jeremiah, Ahikar. It is a very interesting book, built up on careful scholarship and introducing its readers to a new field of literature that is but little known outside scholastic circles; some of the stories appearing in English for the first time. There is a short bibliography at the end of the excellent introduction.

PRAYERS FOR THE DEPARTED THIS LIFE

Of what is prayer the voice, friend of my soul?
Hope, faith, and love, compacted in one whole.
Where'er they travel, there can prayer pursue.
Faith, hope may falter; charity wings through.

Prayer went before thy coming forth from God,
And followed on, defiant of the clod;
As mother love anticipates the morn
Of a new rapture, when her child is born.

With what fond prayer thy mother's bosom heaved
For thee unknown, unknowing; but conceived;
When her expectant love through hope did see
And faith embraced, the baby yet to be.

Unborn, her prayers for thee articulately sighed;
God knew; and longing could not be denied.
"That holy thing": a gift scarce yet believed,
Pledged back to Heaven in prayer before received.

So much before, when expectation yearned,
And voiceless all when hopes to memories turned
Of full-blown days and nights with anguish riven!
Prayers for the gift and none when it is given!

For hers is still the love on earth begun,
And hers the life whose work so soon was done,
And hers to pray for, that the vision blest
May more and more complete the perfect rest.

St. Luke's Rectory, Memphis, Tenn. Edmonds Bennett.

A CHRISTMAS CAROL

Gather we round the Christmas-tree,
Sing hey, sing ho, for the Christmas-tree!
For its boughs are full, as we all may see,
With beautiful gifts for you and me,
Sing ho for the Christmas-tree!
A gun for Jack and a doll for Prue,
A knife for Ned and a sled for Sue,
And sweets for all of us, me and you,
And something for father and mother, too.
O for the joys which come from a Christmas true!
Sing hey, for the Christmas-tree!

Gather we round the Christmas fire,
Sing hey, sing ho, for the Christmas fire!
While it throws its glow on each winsome face,
And crackles and flames in the chimney-place,
Sing ho for the Christmas fire!
Listen we now to the Christmas tales,
Of gliding ghosts and horrible wails;
While blinding snow and furious gales
Whip at windows till each face pales,
And the stoutest heart among us quails,
Sing hey, for the Christmas fire!

Gather we round the Christmas home,
Sing hey, sing ho, for the Christmas home!
Where love is king and the blushes grow,
Under the holly and mistletoe,
Sing ho for the Christmas home!
For merry the laughter and glee to-night,
And happy the lover, who, under the light,
Looks into his lady's eyes so bright.
O glad are the hearts, and merry the sight,
When jollity reaches its topmost height,
Sing hey, for the Christmas home!

Gather we round the Altar of God,
O sing, O kneel at the Altar of God!
For here we keep the Christmas tryst
With Christ at the Holy Eucharist,
O sing at the Altar of God!
For decked is His Temple with garlands rare,
And rich is His Altar with lilies fair;
O come in the Christ-Child's Name and share
In His Love with which no love can compare,
For the Christmas is poor if the Christ be not there,
O kneel at the Altar of God!

B. W. ROGERS TAYLER.

IF THERE WERE NO CHRISTMAS

BY LILLA B. N. WESTON

WE of to-day take Christmas pretty much for granted. There is no room for argument. Christmas is as sure to be with us as sunset and sunrise are.

Of course people hold a number of differing opinions regarding that first Christmas Day centuries ago. Some aver that it is the birthday of merely the best Man who ever lived—God pity them for what they miss of divine tenderness and compassion! Some people (who ought to know better) revere the day, not because it is in any sense a Birthday, but because it is the delightful custom to give and receive gifts upon that day, and they are glad to be one of the light-hearted number to enter into this pleasant diversion.

But there are still others; and these look forward to Christmas Day with a holy reverence, almost akin to fear, in their hearts; who, in spirit, bend their heads even unto the ground, before the Holy Child who is the Incarnate God—God made man, to "save His people from their sins." To these people the day is truly the Mass of Christ—that holy celebration on the anniversary of that stupendous act of love, and yearning, and sacrifice. These people are the ones who think, who pray, and who follow the star to that lowly stable in Bethlehem, where our Lord Jesus lay in a manger.

And so on Christmas Day the world is glad—some for one reason, some for another. And people, according to their kind of gladness, show it forth each year on the twenty-fifth of December. Gifts and good food abound; the needy are remembered; the hungry are fed; the ragged are clothed; the rich are generous; the poor are full of thanksgiving; it is seldom that even a warped and crabbed soul feels no thrill of joy on Christmas Day. Somehow it is in the air; the very atmosphere seems charged with something inspiring and enlivening. Even were one to be isolated on a desert island on Christmas Day, it would not seem quite like other days, once one remembered.

Now, this state of mind is as it should be. Christmas *should* be a day by itself; it *should* impart a different glow from any other day; it *should* be more full of rejoicing and triumphant gladness than any other day in the year, excepting always Easter Day. Had there been no Christmas, Easter Day would have never dawned for any of us.

No Christmas! It entails so much. It would require a different scheme of things entirely, the whole world over. Of course none of us can even remotely picture what the world might be by this time, had there been no such day as Christmas, or Easter, or any of the blessed days by the Church held dear.

We read with horror the revolting descriptions of the half-barbarous doings of ancient times. We marvel that such a state of things could obtain, with God in His heaven.

But that is just the point. God *was* in His heaven, and the world had lost the vital realization that He was also in every nook and corner of the earth. God seemed to the ancient world to be far away and intangible—so much so that many set up false gods in His stead. Probably this was largely due to an intense desire to have something physically near and satisfying; something upon which the eye could feast, and which the heart at the same time could idolize. It was doubtless more comfortable to have an inanimate god whom fancy could supply with imaginary power, than it was to pay court to an utterly invisible Supreme Being whom no one had ever seen, but whom one had perforce to believe to be the acme of all might, and beauty, and perfection, and love. The false gods' power lay in the fact that human nature is endowed with a very real and acute fear of vengeance; that did not of course make for good; neither did it make for purity, happiness, hope, or for a sense of security or peace. The root of the trouble lay in the fact that the false gods were a sham, and that God Almighty had, ages before, issued an imperial decree to mankind: "Thou shalt have none other gods but *Me*."

True, there was the Jewish people, carrying out to the letter the precepts of Moses the Law-giver. But religion, to them, we gather, had not the sweet-hearted, deep-souled, self-sacrificing quality necessary to the production of the fullest and most splendid of which man is capable. Somewhere there was a lack, a need; and the craving of humanity went unsatisfied, crying under its breath, "How long, O Lord, how long?"

And then, to the accompaniment of angel-music, came the Christ Child. Lowly, humble, poor, miraculously conceived, and born of a Jewish Virgin; wrapped in coarse swaddling-clothes, and laid in a manger, because the inn was full! Came the Christ Child . . . to save the lost sheep of Israel . . . though His own received Him not.

And behold, the world changed. A new Light blazed down the centuries; a new Interest dimmed all other interests; a new Hope sprang into withered breasts; a new Story crept through the silence of ears long-stopped. . . . God had sent His Son . . . to seek and to save that which was lost.

It gave the weary-hearted something for which to fight and to die; it lifted up the faint, and opened the eyes of the blind, this new and glorious Knowledge of God's Son. And even after His enemies had nailed Him to the cruel Cross, He overcame death, and stepped forth victorious from the tomb.

Is it any wonder that Christianity changed the world? Somehow the world had outgrown the possibility of fully realizing God the Father; and although He was all-sweet, all-loving, all-tender, all-merciful, the world needed a reminder. In that Incarnate Reminder, the One Greater Man, the soul of the world was lifted to a higher plane than it had ever before occupied. The idealist was at last satisfied: the Prince of the House of David was unstained by any shadow of sin; His soul was truly "all beautiful within"; never a thought unworthy or degrading passed through His mind; never any conception but the loftiest and the purest was possible to Him; never was He impatient with infirmity, or hard of heart, or too busy to lend His aid to meet the necessity of some weak and tottering soul. No flaw was in Him . . . and He loved greatly.

The average Jew of to-day lacks that highest of all ideals which was embodied in our dear Lord; for the very reason that he knows our Lord not. And down all the centuries since that first Christmas Day, the Jew has been losing just that much in the best spiritual development of each successive generation.

Behold the Blossom of Prophecy!

All this—and Christmas. When we go forth on Christmas

morning with glad hearts, and hymns of praise on our lips, are we going to forget that God *might not* have sent His Son into the world? He was in no way compelled to do so. The ancient prophecy of 5,500 years might have meant something else. Ages upon ages might have passed, and we with them, and still Almighty God might have withheld the Word.

How would it have been to-day with us if Christmas had never come? There is no possible calculation which could solve that riddle. Only let us thank God with every breath we draw that Christmas *did* come; that God's compassion was so boundless that we to-day possess a "means of grace and hope of glory." For Christmas made possible the flinging wide of the gates of the Kingdom of God. And because there *was* a first Christmas, let us each one strive to grow, and to broaden his spiritual capacity; let us take pains to develop every sweet, and good, and lofty, and splendid, and beautiful trait we can find in our natures. There is not one of us who can find nothing in his soul to improve.

Aye, thank God for Christmas!

CHRISTMAS EVE IN BOSTON

IT was Christmas Eve in Boston. Snow lay everywhere, floating all day long out of a leaden sky. It blocked the streets, piled itself high upon the sidewalks, and traced with airy pace every arch, and pinnacle, and spire. Then out of the clearing east came the moon, to shine upon the radiant white. The children, watching the falling flakes, pressed happy faces to the window panes, and thought with joy how the reindeer would speed over the snow.

Lights began to blink along the streets. People were hurrying home to keep the great feast on the morrow. All the noise of the city was silenced, hushed with expectation.

After dark, the witchery began. We walked the stately Puritan streets, to behold houses blossoming into light. Commonwealth avenue and Beacon street, erstwhile shadowed by closely curtained houses, had with one accord, burst the bonds of conventional gloom, and lo, rows of glittering candles in their windows, shone into the night. Everywhere the snow, pure and perfect, transformed the town into the likeness of some fairy city of dreams. We crossed the splendid Esplanade, and made our way through Brimmer street, all beautiful with candled windows, and joyous with the sound of chiming bells from the Church of the Advent, to those dear steep, quaintly ordered streets, lavendered in memory of old Boston. We began to climb, with other pilgrims, along that way of stars. Over us shone the moon, under us the snow crunched merrily, as scores of men and women came thronging to see and hear.

For every window, from cellar to attic, bloomed bright with jewel lights, thick-set or singly, cross-wise or in circles, pricking out from shadowy houses with an exquisite meaning and grace. Sometimes a Madonna held the Christ Child between tall candelabra, or a Crib showed the story of the Nativity, or a little Queen of Heaven smiled at us over tall lilies set among the lights, and in the silence thousands of candles told the story of the coming of the Light of the World.

Then the waits began to sing. Dr. Cabot led his choir, with lantern hung on staff, and they sang lustily and well. All the old familiar carols they sang, never too old, and never heard without a thrilling of the heart. Then came other waits, and others, until the old streets rang with "tidings of comfort and joy." Surely many a weary man or woman, sick or sad, must have looked upon those upturned faces, the glittering lights, the white streets, the moon in the sky, while the music of long ago swelled and died away, to feel a new life pulse within, the movement of the soul, to greet the Son of God.

Christmas Eve in Boston! Can there be a better way to keep it anywhere?

After the throng dispersed, going reverently away, with a picture in each mind never to be forgotten, the waits gathered in the Commons, where homeless men sat huddled about, and sang and sang again. Then, out upon the Cathedral porch, close upon them, the trumpeters with silver trumpets proclaimed the coming Christ, and the midnight Mass began!

"And lo the star which they saw in the East went before them, until it came and stood over the place where the young Child was."

* * * * *

What was the story of a pig killing on Christmas Day, close beside a church where service was going on? That was in New England, one hundred years ago, a deed performed by a zealous Puritan. Now, we behold a mighty spirit of devotion, where before was leanness of soul. God has come to His own, and His own have received Him. Can we not in other cities, and in every smallest parish in the land, emulate the good custom, this modern flower of devotion of Boston town? Can we not keep the great Feast better for that preparation which such a vigil of love suggested? Perhaps we cannot measure the effect of such a night as I have tried to describe, upon the minds of tired workers, or dull weary men and women, on the farm, in the hill town, perhaps most of all, in crowded tenements, and streets. If such a little pageant on Christmas Eve could lift every heart out of a sordid environment for even half an hour, surely it were most worth while. The human being responds so naturally to eternal truth, to a touch of the divine within it, that we who can, should endeavor to present year by year the story of that glorious coming of the Child Jesus to all who labor and are oppressed. A. M. T.

CONTENTMENT

By LEONORA SILL ASHTON

THERE was once a stream of water, which was blessed with every gift and beauty that a flowing brook of any kind could wish.

It had its source high up in the hills, where the woods were deep and still, and it flowed down from thence, clear as crystal, through green meadows and quiet woods, while the banks that surrounded it bloomed with lovely flowers, and tall reeds and grasses waved above it, and bent low over the stream, as though they loved it well. And all the men, and women, and children who lived near, came to it often, and watched its beauty, and gained pleasure and comfort from what they thought was a happy stream.

But way in the heart of the waters there was discontent.

From over the fields and cities and long, long tracts of land, there had come to it murmurs of great rivers, and mighty, rushing waves, which bore ships, and all sorts of crafts upon their breasts, and which rolled on and on in splendid grandeur till, wonder of wonders, they burst into the sea itself!

The thought of these marvels tormented the mountain stream day by day, as it bubbled along; and though its song did not cease, nor its crystal brightness grow dim, still the unhappiness was there. And when winter came, and its beauty was nearly hidden under ice and snow, it breathed a prayer to the God of woods and waters saying: "Make we mighty like the other streams that thou hast fashioned."

And in His own wise way, which we cannot always understand, the Great Maker answered the prayer.

He sent melting snows from the mountains, and tempests of rain from the clouds, and springs of water from the heart of the earth; till the stream swelled and rose in fury, and with its own power washed away the banks, which then could never again bloom with fair flowers and graceful grasses. With increasing force it spread on and on, ploughing up the pleasant fields, and burying beneath its flood the villages in which dwelt the people who had loved it so well.

After a time the storms ceased, and the floods receded, the snow all disappeared, and the spring came again. But there were no flowers, for the roots had all been washed away. There were no green fields, and no happy homes from which came joy-loving people. All was in ruin. And the stream had not found its way to the sea.

ENTHRONED

The rubies of the holly,
Crowned with pearls of mistletoe,
Typify the "Peace of Advent,"
Drawing nearer friend and foe.

And in mystic signs and symbols,
Christmas-time its gladness brings;
"Peace on Earth" will ever crown Him
"Lord of lords" and "King of kings."

S. H. G.

WHILST my mind shrinks more and more from the world, and feels in its independence less yearning to external objects, the ideas of friendship return oftener, they busy me, they warm me more. Is it that we grow more tender as the moment of our great separation approaches? Or is it that they who are to live together in another state (for friendship exists but for the good) begin to feel more strongly that divine sympathy which is to be the great bond of their future society?—*Bulwer-Lytton.*

Church Kalendar

✠

Dec. 7—Second Sunday in Advent.
" 14—Third Sunday in Advent.
" 21—Fourth Sunday in Advent.
" 25—Christmas Day.
" 26—St. Stephen's Day.
" 27—St. John Evangelist Day.
" 28—Holy Innocents' Day.

MISSIONARIES AVAILABLE FOR APPOINTMENTS

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York. All correspondence should be with Mr. JOHN W. WOOD, Secretary, 281 Fourth Avenue, New York; not with the missionaries direct, as they do not make their own appointments.]

ALASKA

Rt. Rev. P. T. Rowe, D.D.
Rev. Hudson Stuck, D.D.
Miss Agnes Huntoon (in Department V).
Mr. C. W. Williams (in Department V).

BRAZIL

Rt. Rev. L. L. Kinsolving, D.D.
Rev. W. C. Brown, D.D.

CHINA

Rev. Arthur M. Sherman.

HANKOW

Dr. Mary V. Glenton.

SHANGHAI

Mrs. John A. Ely.
Dr. W. H. Jefferys.
Miss S. H. Reid.
Rev. P. N. Tsu.

JAPAN

TOKYO

Deaconess V. D. Carlsen.

PHILIPPINE ISLANDS

Rev. E. A. Sibley (in Department V).

WORK AMONG MOUNTAIN PEOPLE

Rev. W. B. Allen, of Asheville (available during February).
Rev. S. L. Tyson of Sewanee, Tenn. Address: Bay Shore, N. Y.

WORK AMONG INDIANS

Mrs. Baird Sumner Cooper of Wyoming. Address: The Toronto, Dupont Circle, Washington, D. C.

Personal Mention

THE Rev. GEORGE R. CHAMBERS has accepted a call to St. Paul's Church, Harlan, Iowa, and will begin work there January 1st.

THE BISHOP OF DELAWARE has gone abroad for his health and has requested the Standing Committee to act as the Ecclesiastical Authority. Address all official communications to the Rev. Hamilton B. Phelps, president of the Standing Committee, Newark, Delaware.

THE Rev. DR. W. E. GLANVILLE, formerly five years rector of St. Peter's Church, Sycamore, diocese of Chicago, becomes rector of St. Peter's parish, Calvert County, diocese of Maryland, on January 1st.

THE Rev. H. A. GRANTHAM has accepted the rectorship of St. Joseph's Church, Rome, N. Y., diocese of Central New York, with charge also of Gethsemane Mission, and began that work on the Fourth Sunday in Advent.

THE Rev. G. TAYLOR GRIFFITH, having accepted a call to the curacy at St. Luke's Church, Evanston, Ill., will enter upon his duties January 1st. His home address remains unchanged, viz.: 4223 Greenview avenue, Ravenwood.

THE Rev. W. L. HAUPT, a deacon of the diocese of Maryland, has been added to the staff of St. Luke's parish, Scranton, Pa.

THE Rev. W. N. HUGHES, D.D., has taken charge of Christ Church, South Pittsburgh, Tenn.

THE Rev. T. A. JOHNSTONE of Laurel, diocese of Washington, has become assistant minister of the new parish of All Souls, Washington, D. C., of which the Rev. Dr. J. Macbride Sterrett is the rector.

THE Rev. GEORGE LONG has entered upon his duties as priest in charge of the work in Warsaw, Carthage, Hamilton and Meyer, diocese of Quincy. He will reside in the rectory of St. Paul's, Warsaw, Ill.

THE Rev. WILLIAM HOWARD MILLS has resigned the rectorship of St. Paul's, Huntington, and of Trinity, Nichols; and has accepted a call to become rector of Christ Church, Canaan, Conn.

THE address of the Rev. E. J. M. NUTTER is now 3842 North Kedvale avenue, Chicago, Ill.

THE VESTRY of St. Philip's parish, Laurel, Del., have unanimously elected the Rev. C. THACHER PFEIFFER. For over eight years Mr. Pfeiffer served in the diocese of Albany, until last June, when, owing to a nervous breakdown, he resigned his parish at Canton. On the Feast of the Circumcision he assumes the duties of his new rectorship, having fully recovered.

THE vacancy caused by the resignation of the Rev. BRUCE V. REDDISH in the staff of clergy at old Trinity Church, New York City, has been filled by the appointment of the Rev. LOUIS E. MCC. SILLS, a deacon, from the General Theological Seminary.

THE Rev. NICHOLAS RIGHTOR has resigned as assistant at St. Ann's Church, Nashville, Tenn., to accept the rectorship at Hope, Arkansas. He expects to take up his new work in January.

THE Rev. BENJAMIN F. ROOT, rector of Immanuel Church, Ansonia, Conn., has accepted the call to be vicar of Grace Church, Kansas City, diocese of West Missouri, but will not begin work there until Lent.

THE Rev. SUMMERFIELD E. SNIVELY is now in charge of the American Church, Nice, France, and may be addressed care The Church of the Holy Spirit, 21 Boulevard Victor Hugo, Nice.

THE Rev. EDWIN W. TODD, curate at Trinity Cathedral, and priest in charge at St. Philip's mission, Cleveland, on January 1st becomes the curate at Trinity Church, Toledo, Ohio.

ORDINATIONS

DEACONS

BETHLEHEM.—On December 15th, at St. Clement's Church, Wilkes-Barre, Pa., the Bishop of Bethlehem ordained to the diaconate Mr. E. G. N. HOLMES, in charge of St. Paul's Church, White Haven, and St. David's, Sandy Valley, and Mr. S. EZRA NEIKIRK, in charge of St. James' Church, Pittston, Pa. Mr. Holmes was presented by the Rev. W. B. Beach, rector of the Church of the Good Shepherd, Scranton, and Mr. Neikirk was presented by the Rev. J. T. Ward, of St. Clement's Church. The sermon was preached by Mr. Beach. The Litany was read by the Rev. E. G. White, rector of St. James' Church, Jermyn, and the epistoler was the Rev. G. A. Warburton, rector of St. Andrew's Church, Alden. Mr. Holmes was a former minister of the Methodist Church in Scranton, Pa., and Mr. Neikirk was formerly a clergyman of the German Reformed Church, having held a pastorate in Allentown, Pa. They will continue to work in their present fields.

SALINA.—On the Sunday next before Advent, at Christ Cathedral, Salina, the Bishop of Salina ordained to the diaconate Mr. HARRY LEE VIRDIN. The sermon was preached by the Rev. R. N. Spencer, rector of Trinity Church, Kansas City. Mr. Virdin, who is a graduate of the Western Theological Seminary, has been in charge of Goodland as lay reader, and returns there as deacon.

DEACONS AND PRIESTS

NEW YORK.—The Advent ordinations were held at the Cathedral of St. John the Divine, New York City, on Sunday morning, December 21st, the Bishop Suffragan, Dr. Burch, officiating for the Bishop of New York. WILLIAM LESTER CADMAN, formerly a Methodist minister, now in charge of St. Andrew's chapel, Arlington, N. Y., under Archdeacon Pott; EDWARD RUSSELL BOURNE, who will do work in the diocese under the Bishop and HENRY A. SWANN, who will have charge of some colored missions in the diocese of New Jersey under Archdeacon Shepherd, were ordained deacons. The Rev. JOHN CHRISTFIELD DONNELL was advanced to the priesthood; he will continue to serve as a curate in St. George's parish, New York City. The sermon was preached by Dean Grosvenor.

HARRISBURG.—In St. Matthew's Church, Sunbury, on Friday, December 19th, the Bishop of the diocese ordained to the diaconate Messrs. JOHN WILLIAM TORKINGTON, formerly a Methodist minister, presented by Rev. Leroy F. Baker; WILLIAM HIRAM RAINEY, formerly a Congregationalist minister, presented by Rev. Robert Rook Morgan, and CHARLES STUART KITCHIN, formerly a Reformed Episcopal minister, presented by Rev. Herbert B. Pulsifer. To the priesthood, the Rev. MALCOLM DU PUI MAYNARD, presented by Mr. Baker. Those who joined in the laying on of hands in the case of Mr. Maynard were, in addition to those mentioned above: Rev. Messrs. Charles Culmer Kelsey, Frederick O. Musser, Walter C. Clapp, Walter C. Pugh, William C. Charlton. The preacher was the Rev. Wm. C. Charlton, rector of Trinity Church, Shamokin. Mr. Kelsey acted as Bishop's chaplain. The celebrant was the Bishop, Mr. Pugh acting as Epistoler, and Mr. Torrington as Gospeler. Mr. Maynard will remain in charge of Holy Trinity Church, Hollidaysburg, Mr. Torkington will remain at Northumberland, Mr. Rainey at Kulpmont, and Mr. Kitchin will take charge of St. Luke's Church, Mt. Joy, on January 1st. He is at present in charge of St. John's, LaPorte.

PRIESTS

SALINA.—On the Fourth Sunday in Advent, at Christ Cathedral, Salina, the Bishop of Salina advanced to the priesthood the Rev. THOMAS A. SPARKS and the Rev. EDWIN MERILL. Both are attached to St. Martin's House, Salina.

WYOMING.—On St. Thomas' Day, in St. Peter's Church, Sheridan, Wyo., the Rev. STEPHEN MCGINLEY and the Rev. LEWIS DOYLE SMITH were advanced to the priesthood by the Bishop of Wyoming.

DIED

BORLAND.—Fell asleep, at her home in Quebec, on the morning of December 11th, MARY, daughter of the late ROBERT BORLAND, and sister of Mrs. Albert Edward Thompson, Rogers Park, Ill.

He giveth His beloved sleep.

KNAUFF.—MARTHA RYLAND KNAUFF, widow of the late Christopher W. Knauff, departed this life Saturday, December 13th. Burial office and Requiem at St. Katharine's Church, Pensacola, Fla., Sunday, December 14th. Burial in St. Margaret's churchyard, Hibernia, Fla., on Monday, December 15th.

"For whom thanks be to the Lord and to Christ."

STEARNS.—In Bethel, Vt., on November 26th, aged 79 years, Mrs. ADELAIDE R. (BLODGETT) STEARNS, formerly of Randolph, Vt., a faithful worker in the Church.

WILKES.—At Washington, D. C., November 24, 1913, EDMUND WILKES, youngest son of Admiral Charles Wilkes, U. S. N., aged 80 years. Funeral service and interment at Salt Lake City, Utah.

MEMORIALS

RUFUS EMERY

On Wednesday, December 3rd, in West Newbury, Mass., and within a furlong of the house in which he was born, eighty-six years ago, there passed to the rest of Paradise a choice product of the Church's faith and spirit, who had ministered at her altars for over a half century, and had survived most of his generation. Few now on the roll of the clergy know what a useful place he filled, and what an impressive figure he was in the life of the Church, the second half of the last century.

RUFUS EMERY was of sturdy Massachusetts stock, endowed with a good share of the New England conscience, and its love of order, learning, righteousness, and historic values. Though always a strong lover of his own state and her traditions, his Churchly bent led him to turn to Connecticut for his academic and professional training, which he received at Trinity College, and the Berkeley Divinity School; being graduated from the former in 1854, and from the latter in 1858. His scholarship was so high that his Alma Mater in Hartford at once appointed him on her teaching staff. But, though well fitted for a college chair, he lost no time in following the bent of his heart from the beginning, and was ordained priest by Bishop Williams of Connecticut, in 1859. His active ministry was divided between the dioceses of Connecticut and New York; in the former as rector, for twelve years, of Trinity Church, Southport, and for two years of Calvary Church, Stonington. In the latter he served as rector of St. Paul's Church, Newburgh, for twenty-nine years. In all of these fields he did strong, enduring work, and was greatly beloved; also serving on important diocesan boards.

Though he was distinctly a scholar, it did not prevent him from being an approachable, sympathetic pastor, and a practical, effective preacher. Neither did it draw him apart from the civic life and interests of the community. His sympathies were ever broad and human; and the whole town was his parish, wherever he served, confiding in him as a leader and friend. Notwithstanding his many cares as a parish priest, which he scrupulously attended to, he found time to be a wide reader and deep student; not only belonging to many historical societies, but doing valuable historic work; in recognition of which his Alma Mater conferred on him the degree of Doctor in Divinity.

Dr. Emery in appearance resembled the late Archbishop Benson. He had in his prime the face and figure of a soldier; firm but not stern; strong but gentle and kindly; with a soldier's loyalty to all claims; especially the Church, her

doctrines, interests and ways, of which he was an able advocate.

One feels, that in his case, as in many, however fully the record of his life and service may be given, the best cannot be told. That belongs to those only who knew him intimately; the unwritten record of what he was as a man and friend, in the simplicity, sweetness and charm of his character; alike in his labors and relaxations; so Catholic and hospitable, so considerate and kind.

God was especially good to him in the evening of his days. On the farm, on the banks of the Merrimac, which has been in the family since the days of the first settlers, he made himself useful to the last, assisting in his parish church, helping all who wished his help, delving in the libraries he loved, pouring out the stores of his ripe years to his younger brethren, he rounded out an ideal ministry. His body rests in the shadow of the parish church of the old Connecticut town, which gave him the wife of his youth, who was such a helpful force and blessing to him all through his ministry, sharing with him the love of all whom he served. His grave lies in sight of the study window of him who gratefully lays this tribute upon it.

O. H. RAFTERY.

MR. JENNINGS S. COX

The following minute was adopted by the rector, warden, and vestrymen of the Church of Zion and St. Timothy, New York City, on Friday, December 5, 1913:

The vestry is again called upon to mourn the death of one of its members. Mr. JENNINGS S. Cox died on October 21, 1913, after a brief illness. Mr. Cox had endeared himself to every member of the vestry by his genial manner, his cheerfulness, and readiness to accept every task committed to him as vestryman. His simple and unaffected piety was characteristic of a life of devotion to the services of the church of which he was a life-long member.

His wise counsel, and willing aid, in the affairs of the parish will be deeply missed by his fellow vestrymen. His death leaves a vacancy difficult to fill.

ROBERT L. HARRISON, *Clerk of the Vestry.*

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage —will find much assistance by inserting such notices.

WANTED

POSITIONS OFFERED—MISCELLANEOUS

TEACHER—Wanted immediately a teacher of experience to instruct boys in modern languages in boys' school. University man preferred, single; good salary. Apply to RECTOR OF KEARNEY MILITARY ACADEMY, Kearney, Nebraska.

WANTED—Several honest, industrious people to distribute religious literature. Salary $60 a month. NICHOLS CO., Naperville, Ill.

POSITIONS WANTED—MISCELLANEOUS

ORGANIST AND CHOIRMASTER, young, unmarried, and Churchman. Have had five years experience with boy and mixed choirs. At present engaged, but desire change to another field. Address G MINOR, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST with excellent testimonials, English and American, desires position. Devout Churchman. Address ERNEST D. LEACH, 7 Grafton street, Chevy Chase, Md.

LADY, will assist in household, for instruction in branch of housekeeping. Nominal price. References. M., care LIVING CHURCH, Milwaukee, Wis.

LADY wishes place as companion, managing-housekeeper, or mother's-helper. Nominal compensation. B., care LIVING CHURCH, Milwaukee, Wis.

THE rector of Trinity Church, Pittsburgh, Pa., wishes to secure a position for an Organist and Choirmaster.

CHOIR EXCHANGE AND EPISCOPAL CLERICAL REGISTRY

PARISHES needing a Rector, an Assistant, or an organist and choirmaster, please write to 147 East Fifteenth street, New York. Reliable candidates available always.

PARISH AND CHURCH

AUSTIN ORGANS. Four important large contracts for Episcopal churches in a few months: Grace Cathedral, San Francisco; four-manual for St. James', Richmond, Va.; Chapel of Intercession, New York, and the most recent, a large four manual for St. Paul's, Brooklyn, with gallery and sanctuary organs separated, both playable from gallery console, and smaller organ with independent console. This is a very interesting tonal scheme. Literature on request. AUSTIN ORGAN CO., Hartford, Conn.

OBER-AMMERGAU CRUCIFIXES, CARVED BY THE PASSION PLAYERS, 9-in., 21-in. Cross $5.00; 6-in., 15-in Cross, $3.00; 3-in., 6-in. Cross, $2.00. White wood figures, oak cross. T. CROWHURST, 568 10th street, Oakland, Cal.

FOR SALE.—A two manual Hood & Hastings Pipe Organ. Seventeen years old. In good condition. Cost when new $1,750. Communicate with Rev. E. R. NOBLE, All Saints' Rectory, Norristown Pa.

ALTAR and processional Crosses, Alms Basons, Vases, Candlesticks, etc., solid brass, hand finished, and richly chased, from 20% to 40% less than elsewhere. Address Rev. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

ORGAN.—If you desire an organ for Church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

SEND 28 cents for sample copy of the Gold Cross Church Kalendar for 1914, with price list per dozen. YE CHURCH KALENDAR CO., 409 Forest avenue, Oak Park, Ill.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

WANTED.—By struggling mission church, the gift of a neat second-hand Sanctuary lamp. Address "A," care LIVING CHURCH, Milwaukee, Wis.

FOR SALE—Genuine Rose Beads, 75 cents a string up. MRS. HEWLETT, 359 W. Fifth avenue, Pomona, Cal.

UNLEAVENED BREAD—INCENSE

ALTAR BREAD AND INCENSE made at Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

PRIEST'S HOST: people's plain and stamped wafers (round). ST. EDMUND'S GUILD, 883 Booth street, Milwaukee, Wis.

COMMUNION BREADS and Scored Sheets, Circular sent. MISS A. G. BLOOMER, Box 173, Peekskill, N. Y.

SAINT MARY'S CONVENT, Peekskill, New York—Altar Bread. Samples and prices on application.

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CLERICAL TAILORING. — Cassocks (Boys' from $2.50; Men's from $3). Surplices (Boys' from $1; Men's from $1.50). Suits and Clerical outfits. Lists, Patterns, Self-measurement forms free. MOWBRAYS, Margaret street, London (and at Oxford) England.

HEALTH RESORTS

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Young Churchman Co.

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ST. ANNA'S, Ralston, Morris county, N. J. A Home for wayward girls, sixteen years old and upwards, under the care of Sisters of St. John Baptist. Address the SISTER IN CHARGE. Telephone 31 Mendham.

NOTICES

THE AMERICAN CHURCH UNION

for the maintenance and defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. For further particulars and application blanks, address the Corresponding Secretary, REV. ELLIOT WHITE, 1625 Locust street, Philadelphia.

APPEAL FOR THE PENSION AND RELIEF OF CLERGY, WIDOWS, AND ORPHANS

Legal Title, "General Clergy Relief Fund."

National, official, incorporated. Accounts audited quarterly. Trust Funds and Securities carefully deposited and safeguarded in one of the strongest Trust Companies in New York City. Wills, legacies, bequests, gifts, offerings solicited.

Only two organizations provided for in the General Canons and legislation of the Church, namely, the Missionary Society and the General Clergy Relief Fund—the Work and the Workers.

669 names have been on our lists during the last three years.

67 dioceses and missionary districts depend alone upon the General Clergy Relief Fund.

See interesting Report to General Convention with "Message of Trustees" and Tables.

GENERAL CLERGY RELIEF FUND,
ALFRED J. P. MCCLURE,
Treasurer and Financial Agent,
Church House, Philadelphia.

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men.

The Brotherhood's aim for the year 1914 is the Threefold Endeavor.

1. A monthly Men's Communion in every Parish having a Brotherhood Chapter.
2. A Church Attendance Campaign covering the seasons of Advent and Lent, or some other definite period.
3. Men's Bible Classes, with the usual educational aim, also emphasizing the personal work part of social service.

The Brotherhood will welcome the coöperation of Churchmen generally.

BROTHERHOOD OF ST. ANDREW.
88 Broad street, Boston, Mass.

APPEAL

THE ALL NIGHT MISSION, NEW YORK

The ALL NIGHT MISSION, now in the third year of its career of service, during which it has sheltered over 75,000 men, fed over 45,000, and helped over 7,000 to a new start in life, *is in need of funds.*

This is a unique and practical rescue mission for men, which feeds the hungry and shelters the homeless. It is always open night and day. Through Mr. Dudley Tyng Upjohn, its President, and Treasurer, the Mission asks for support to continue and extend its work. Contributions may be sent to 8 Bowery, Box 81, New York City.

This work is endorsed by the Rt. Rev. Charles S. Burch, D.D., Bishop Suffragan of New York.

PUBLICATIONS

THE STUDY OF CHURCH HISTORY

We have many enquiries as to books for use in the study of Church History, both by individuals and classes. We are advising the following books to read, viz:

The Lineage of the American Catholic Church, by the late Bishop Grafton. 75 cents; by mail 85 cents. Illustrated.

How the Church was Reformed in England, by Gertrude Hollis. 60 cents; by mail 68 cents. This is just published, and is most excellent. Illustrated.

Everyman's History of the English Church, by the Rev. Percy Dearmer. Paper boards, 40 cents; cloth, gilt top, 80 cents. Postage 8 cents on either edition. Illustrated.

These books are suitable for adults and intelligent young people in their 'teens. The

prices are all very reasonable, the style is very attractive, and will surely be read with interest by any one wishing information on the subject. It will dispel the "bogy" that "Henry VIII. founded the Church of England."

Published by THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

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Words and Music, 32nd thousand. $25.00 per hundred copies. Words only, $10.00 per hundred copies. At the same rate for any quantity, large or small. Carriage additional. Postage on single copies, 5 cents and 2 cents respectively.

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INFORMATION AND PURCHASING BUREAU

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 19 S. La Salle street, where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

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M. J. Whaley, 430 Fifth Ave.
Brentano's, Fifth Ave. above Madison Sq.

BROOKLYN:

Church of the Ascension.

BOSTON:

Old Corner Bookstore, 27 Bromfield St.
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Otto Ulbrich, 386 Main St.

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The Young Churchman Co., 484 Milwaukee St.

ST. LOUIS:

Lehman Art Co., 3526 Franklin Ave.
The Famous and Barr Dry Goods Co., 6th and Washington Sts.

LOUISVILLE:

Grace Church.

LONDON, ENGLAND:

A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency for all publications of The Young Churchman Co.).
G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

KINGSTON, JAMAICA:

Jamaica Public Supply Stores.

AUCKLAND, NEW ZEALAND:

R. C. Hawkins.

BOOKS RECEIVED

[All books noted in this column may be obtained of the Young Churchman Co., Milwaukee Wis.]

OPEN COURT PUBLISHING CO. Chicago.

Jesus in the Talmud. His Personality, His Disciples and His Sayings. By Bernhard Pick, Ph.D., D.D. Price 75 cents.

The Cabala. Its Influence on Judaism and Christianity. By Bernhard Pick, Ph.D., D.D. Price 75 cents.

R. SCAMMELL & CO. London.

What are We to Think of Anglican Orders? By the Rt. Rev. Arnold H. Mathew, D.D., Bishop of the Old English Catholic Church. With a Reply to the Question, from an Anglican Point of View, by Hakluyt Egerton. Illustrated.

LONGMANS, GREEN & CO. New York.

The Holy Spirit of God. By W. H. Griffith Thomas, D.D., Professor of Old Testament Literature and Exegesis, Wycliffe College, Toronto, formerly Principal of Wycliffe Hall, Oxford. Price $1.75 net; by mail $1.85.

CENTURY CO. London.

An Introduction to the Study of Social Evolution. By F. Stuart Chapin, A.M., Ph.D.

DODD, MEAD & CO. New York.

Bob Dashaway in the Frozen Seas. By Cyrus Townsend Brady, author of "Bob Dashaway, Privateersman," "Bob Dashaway, Treasure Hunter," "The Boys of the Service" Series, "American Fights and Fighters" Series, etc. Illustrated. Price $1.25.

SHERMAN, FRENCH & CO. Boston.

Flora Transmuta. A Calendar of Translations. Compiled by Maria Bowen. Price $1.00 net; by mail $1.10.

"The Greatest of These." A Book of Five to Twenty-five Minute Essays. By Robert O. Lawton, Chair of English in Lander College. Price $1.00 net.

Our Modern Debt to Israel. By Edward Chauncey Baldwin, Ph.D., Assistant Professor of English Literature at the University of Illinois. Price $1.25 net.

CHARLES SCRIBNER'S SONS. New York.

When Sainthood was in Flower. By H. G. Henderson, author of "Christian Giving," "The Church Militant," etc. Prices $1.25 net.

A Handful of Flowers with Sprays of Evergreen. By Amasa S. Condon. Price $1.00 net.

The Larger Vision. By A. R. Lambert. Price $1.00 net.

The Twelve Gemmed Crown. Christ in Hebrews. By Samuel Judson Porter, author of "The Shepherd Heart," "The Life of the Lord's Prayer," "Yearning Upward," "The Life of Poise," etc. Price $1.20 net.

Luxembourg: The Grand Duchy and Its People. By George Renwick, F.R.G.S.

FROM THE AUTHOR.

Stories and Talks on the Sacraments. By the Rev. H. Page Dyer, author of "The Divine Service," "Discerning the Lord's Body," etc. Illustrated. Price $1.00 net; by mail $1.10.

MACMILLAN CO. New York.

The Essays of Michel De Montaigne. Translated by Charles Cotton. In three volumes. Each 35 cents.

PAMPHLETS

DOMESTIC AND FOREIGN MISSIONARY SOCIETY New York.

The Great Trail. An Indian Mystery Play. By Marie E. J. Hobart.

FROM THE AUTHOR.

Why I am a Churchman. Brief Answers to Two Questions: "Why I Came Into the Church," "Why I Remain in the Church." Written by the Rev. C. Bertram Runnalls, Corvallis, Ore. 1913.

Address by Hon. Edward G. Bradford before the Church Club of Delaware, November 20, 1913.

LONGMANS, GREEN & CO. New York.

God or Mammon. A Counsel of Perfection addressed to the Clergy and Laity of the Church of England. By James H. F. Peile, Archdeacon of Warwick. Price 36 cents net; by mail 37 cents.

CHURCH LIBRARY ASSOCIATION. Cambridge Mass.

A List of Books Recommended for Sunday School and Parish Libraries by the Church Library Association. Advent 1913.

BOOKLETS

LONGMANS, GREEN & CO. New York.

The Church Scout's Prayer Book. With an Introduction by the Archbishop of Canterbury. Second Edition. Price 15 cents net; by mail 17 cents.

PAPER COVERED BOOKS

FROM THE AUTHOR.

Immortality, Established through Science. By John O. Yeiser. Price $1.00 postpaid.

BULLETINS

HARVARD UNIVERSITY PRESS. Cambridge.

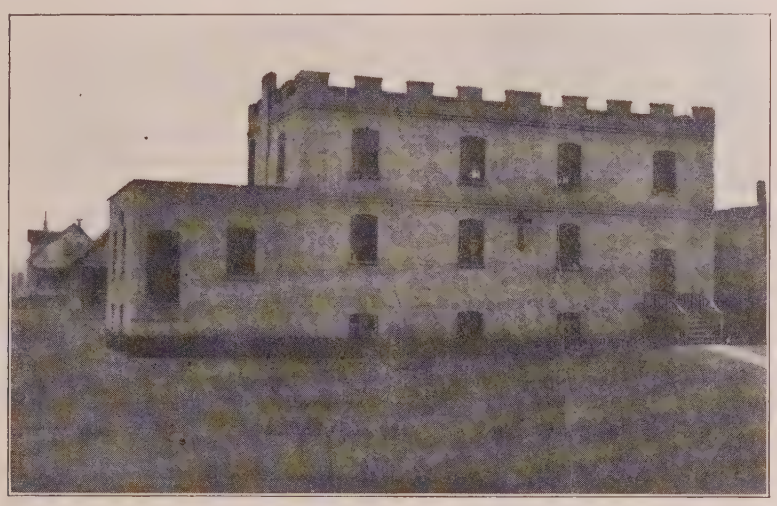
The Architectural Quarterly of Harvard University. September, 1913. Vol. II. No. 1. History of Libraries by Charles A. Coolidge. The Planning of Libraries by Herbert Putnam.

THE CHURCH AT WORK

MORTGAGE BURNED AT INDIANA HARBOR, IND.

On the Third Sunday in Advent, St. Alban's Mission, Indiana Harbor, Ind., diocese of Michigan City, held a service of thanksgiving, for the payment in full of all indebtedness against the mission property. After Solemn Evensong, at which the Rev. Leicester C. Lewis, professor of history at the Western Theological Seminary was the preacher, a Solemn *Te Deum* was sung, during which the priest in charge, Rev. Marshall M. Day, assisted by Professor Lewis and Mr. Everett Carr, a candidate for holy orders in the diocese, burned before the altar the instrument representing the obligation.

St. Alban's mission was started just three years ago, under the direction of the Rev. Chas. Albert Smith, rector of Hammond, Ind., under whose direction a two story brick parish house was erected, and in March, 1910, the present priest was placed in charge. In the three years that have passed five classes have been presented for Confirmation, mainly adult converts, and the communicant list, in spite of many removals has grown from eleven to sixty-six. The Sunday school has grown from nothing to fifty-four, and the more secular side of the parochial work has been organized into two active guilds for women and for girls, a boys' club with a large and enthusiastic membership, and a men's club organized on very broad and inclusive lines. During this same period a debt of $1,800 has been wiped out, mainly by the efforts of the congregation, though the final payment of the mortgage was made possible by the generous gift of $350, received from the diocesan missionary committee. The second story of the parish house has been finished as a comfortable flat for the priest in charge, at a cost of $700. This is the more remarkable in view of the fact that the congregation is, for the most part, composed of stell-mill operatives, and their families, and there are no very wealthy persons connected with the mission.



ST. ALBAN'S PARISH HOUSE, INDIANA HARBOR, IND.

St. Alban's was one of the first churches in the diocese of Michigan City to take up the duplex envelope system, and it is proud of the record of paying a little more than its apportionment for diocesan and general missions ever since the system has been in force.

As the holding of services in the parish house cannot but result in hampering the efficiency of the parish, and lower the reverential spirit of the services; and as the rapid growth of the town renders the present parish hall inadequate, plans are now being prepared by a New York architect for a much needed church. In addition, it is the intention of the mission to equip a good gymnasium, and other club rooms, to meet the needs for social service in a town where some three thousand young unmarried men, making good wages, are gathered together, with no place to spend an evening save the saloon and gambling houses. It is estimated that the work can be finished for $10,000, and the attempt is being made to raise half this sum by subscription, the remainder to be taken care of by a mortgage loan. When the work is finished St. Alban's will have one of the most completely equipped groups of buildings, for both spiritual and social service work, to be found in the diocese. The value of the property, when all contemplated improvements are completed, will be about $16,000.

TWO POLICE MEMORIAL SERVICES

The New York correspondent of The Living Church was in error in reporting the police memorial service held at St. Ann's Church, Brooklyn, N. Y., on Sunday, November 30th, and printed in our issue of December 13th. That service was for the Boroughs of Queens and Brooklyn, the service for the New York City department being held at St. Thomas' Church, on Sunday, December 7th, as stated in our New York letter last week.

DEATH OF THE REV J. J. VAULX

The Rev. James Junius Vaulx entered into rest at Fayetteville, Ark., December 12, 1913. He was born in Jackson, Tenn., August 24, 1837, the youngest child, and only son, in a family of nine children, and was dedicated by his mother before his birth to the sacred ministry. This fact was not made known to him until he was eighteen years of age, and then he entered heartily into his mother's plan, and began his studies at the University of Virginia. Later he attended Nashotah House. His attendance there was interrupted by the Civil War, during which he returned to the South. He was ordained deacon by Bishop Otey at Jackson, Tenn., in 1861. To receive his ordination to the priesthood he walked seventy miles, going and coming, to Holly Springs, Miss., and on the 25th day of August, 1862, he was ordained. His first work was at La Grange, Tenn., and he subsequently served at St. Mary's, Memphis, and at Wilbur, Tenn.; Corsicana, Texas; Fayetteville, Ark.; West Palm Beach, Fla., and Summerville, Tenn. While in Memphis as assistant to the Rev. Dr. Hines he organized the Church of the Good Shepherd, and also taught in the parish school in which Bishop Gailor was a student.

He was rector of Fayetteville, Ark., for twenty-five years, and made this city his home after his retirement from active work. He was the senior priest of the diocese of Arkansas.

Mr. Vaulx did heroic work in Memphis during the historic yellow fever and cholera epidemics shortly after the war. He fearlessly faced all the dangers of ministering to the dying, and burying of the dead.

Funeral services were held in St. Paul's Church, Fayetteville, by the Rev. E. W. Saphore, rector, on December 13th, and interment was made at Jackson, Tenn., on Sunday, December 14th. Mr. Vaulx is survived by his wife, two sons, and five daughters.

THE CAMBRIDGE CONFERENCE

The Cambridge conference for Church work, which met last July, 1912, will be resumed next summer. Preliminary arrangements are being made to be acted upon and published by the reorganized committee after its meeting in January. The Episcopal Theological School at Cambridge, Mass., has been chosen once more as the place for the conference, which will open on Saturday, June 27th, and close on Wednesday, July 8th. Pending the final announcement of classes, speakers, etc., further information can be obtained from the Bishop of Rhode Island or the Bishop Coadjutor of New Hampshire.

IN APPRECIATION OF BISHOP GRAY

Minute adopted by the chapter of St. Luke's Cathedral, Orlando, Fla., on the retirement of the Rt. Rev. William Crane Gray, D.D., Bishop of Southern Florida:

Although the chapter of St. Luke's Cathedral, Orlando, was, in some measure, prepared for the resignation of our beloved and devoted Bishop, by the announcement of his intention to resign, made at the last Annual Convocation of this missionary district, yet now that his resignation is an accomplished fact, and has been accepted by the House of Bishops, we look with sorrow at the approaching dissolution of the ties which have bound this parish and the Bishop for many years.

This Church was the first to receive Bishop Gray. He entered it on the morning of January 5, 1893, when the convocation of the Archdeaconry of Southern Florida was in session. He found in his district then, 20 clergy, 5 parishes, and 66 mission points. The Church property under his administration has increased fivefold. Comment on these figures is unnecessary to prove the Bishop's tireless energy, and his devotion to the Church of which he is one of the chief overseers. But his services to the Church, and to the missionary district, are not to be measured wholly by increased statistics, valuable as they are. A stainless life, a frank and fearless character, without the shadow

of guile, an unswerving and outspoken belief in the faith once for all delivered to the Saints, and in the Holy Catholic and Apostolic Church, personal humility, with a readiness to maintain the just prerogatives of his high office, so as to transmit it unimpaired to his successor, and all without any consciousness of merit on his part, have made Bishop Gray an honor and a source of strength to the Church, and a citizen respected and loved by all his fellow citizens of every religious connection.

With such a head, this chapter can part only with the deepest regret and sorrow. We assure him that while our official relations with him will soon be closed, we, and the congregation which we represent, will ever esteem him as a dear, personal friend, for whose welfare our prayers are offered up to the God whom he so faithfully serves.

NOTED NEW JERSEY CHURCHMAN DIES

MR. ALFRED MILLS, a distinguished member of the New Jersey Bar died at his home in Morristown, N. J., on Saturday, December 13th, in the eighty-seventh year of his age. Besides filling many positions of honor and trust in his native town, Mr. Mills was a warden of St. Peter's Church, Morristown, for fifty years. Last spring he declined reëlection as lay delegate from the diocese of Newark to the General Convention, after having served twelve terms. He was a member of the board of domestic and foreign missions, and for many years was a member of the Newark diocesan convention.

Funeral services were held in St. Peter's Church, Tuesday afternoon, December 16th. Bishop Lines officiated, assisted by the Rev. Philemon F. Sturges, rector of the parish.

Surviving Mr. Mills are four children, former Judge Alfred Elmer Mills, former Senator Edward K. Mills, and Misses Edith and Katherine Mills.

DR. M'KIM ON "WHY WE ARE PROTESTANTS"

THE WASHINGTON PAPERS tell of crowds that filled the New National Theatre from the orchestra pit to gallery, and with several hundred persons standing, and many others turned away unable to enter, on a recent evening, when the Rev. Dr. R. H. McKim, rector of the Church of the Epiphany, gave an address on "Why We are Protestants." The overflow afterward passed into the Church of the Epiphany where, an hour later, Dr. McKim duplicated his address. He said in part:

"Why are we Protestants? Because our belief is written on the rock of Scriptures and not on the sands of tradition.

"They say Protestants tore the Bible; that is better than burning it; for even if it is torn the scattered leaves may do some great good; but when it is burned there is nothing left but the ashes.

"Purgatory and the worship of images is not in the Scriptures. Neither is the confessional in the Scriptures.

"We want liberty of thought; liberty of conscience; liberty of speech; even if it does cause a little row now and then.

"It has been said by Catholics that the Bible in the vernacular should not be read by every one, as it might do more harm than good. The things necessary to salvation in the Bible are so plain that he who runneth may read.

"We are Protestants because we cannot give up our spiritual liberty.

"Is it not time for all Protestants to take counsel together for the security of our liberties, for the preservation of the heritage of personal liberty, liberty of conscience, liberty of speech, liberty of action, which we received from our forefathers? Colonial America was Protestant, overwhelmingly so, and the statesmen and patriots of the revolution were Protestants, though there were many Roman Catholics who nobly and bravely labored and fought and suffered with them. But the ideas which gave birth to the revolution were the offsprings of the Protestant reformation. The principles which lay at the root of the American Constitution were born of the reformation, and it behooves us, whose ancestors pledged their lives, their fortunes, and their sacred honor for American independence, to guard these principles of liberty from every open or secret assault."

Dr. McKim was introduced by the Rev. Wallace Radcliffe. The Rev. Charles F. Steck read the Scripture lesson, and prayer was offered by the Rev. J. J. Muir. Benediction was pronounced by Bishop Earl Cranston (Methodist).

TWENTY-FIFTH ANNIVERSARY OF NEWARK RECTOR

THE CONGREGATION of the House of Prayer, Newark, N. J., have made preparations for celebrating the twenty-fifth anniversary of the rectorship of the Rev. John

REV. JOHN S. MILLER

S. Miller. The religious part of the celebration will be held on Sunday, January 4th. There will be a reception for the rector and his wife on Epiphany night. Committees have been soliciting funds, and expect to make the parish free and clear of debt before the anniversary occurs.

LITERATURE ON RELIGIOUS EDUCATION

THE GENERAL BOARD OF RELIGIOUS EDUCATION is receiving requests for literature that will provide sermon material on religious education. On application they will be glad to send any of the following: "Religious Education and the Home," by the Rev. Frank W. Crowder, Ph.D.; "Fundamental Requirements of an Enduring Democracy," by the Rt. Rev. C. K. Nelson, D.D. Four addresses made at the last General Convention, by Mr. George W. Pepper; "Quotations from the Bishops' Pastoral," and the annual report of the G. B. R. E.

DEATH OF ARCHDEACON QUARLES

A DEATH which means a great blow to the colored work in South Carolina is that of the colored Archdeacon, the Rev. Joseph S. Quarles, which occurred in Columbia, S. C., a few days ago. Bishop Guerry conducted the funeral, and paid a high tribute to the work of this devoted follower of the Master, and a devoted servant of the Church. His work stands as a monument of his untiring ambition and perseverance, and in a section of Columbia, which was known for a long time as one of the worst sections of the capital, he developed a church and school which have completely changed, according to the police accounts, this part of the city. His appointment as archdeacon came as the result of his earnest and untiring efforts. He was ordained to the diaconate in 1887 by Bishop W. B. W. Howe, and advanced to the priesthood in 1903 by Bishop Capers.

BISHOP WALKER'S ANNIVERSARIES

ON SATURDAY, December 20th, the Rt. Rev. William D. Walker, Bishop of Western New York, celebrated the thirtieth anniversary of his consecration to the episcopate, when he was elected first Missionary Bishop of North Dakota, and on Tuesday, December 23rd, the seventeenth anniversary of his enthronement as Bishop of Western New York, which took place in St. Paul's Church, Buffalo.

DEATH OF THE REV. DR. DYESS

EARLY ON Sunday morning, December 14th, at his home near Leechburg, Pa., the Rev. George Alexander McKallip Dyess, Ph.D., entered into eternal rest. He had been ill with grippe since Thanksgiving, but was thought to be almost over it, and expected to return to work in a few days.

Dr. Dyess was born in 1860, was educated at Gettysburg College, and was a graduate of the Philadelphia Divinity School. He was ordained deacon in 1887, and advanced to the priesthood a year later, by Bishop Whitehead. He was twice rector of the Church of the Epiphany, Bellevue; and officiated also at St. Mary's Church, Braddock, Pa. For five years he served as assistant at Trinity Church, New York City. During the last eight years he has been Professor of history and political science at the University of Pittsburgh, taking Sunday duty twice a month at the Church of the Holy Innocents, Leechburg, and doing other supply work within easy reach of Pittsburgh, The funeral services were held on Thursday, December 18th, conducted by the Bishop of Pittsburgh, assisted by various clergymen of Pittsburgh. Interment was in Evergreen cemetery, near his home.

RHODES SCHOLAR FOR WISCONSIN

A SON of the Rev. Dr. W. F. Shero, warden of Racine College, Mr. Lucius Rogers Shero, has been designated as Rhodes scholar from Wisconsin. Mr. Shero took his preparatory course at Yeates School, Lancaster, Pa., of which his father was the head master, after which he took his collegiate course at Haverford College, and then took post graduate studies at the University of Wisconsin. He was a fellow last year in Latin and this year in Greek, and has made a worthy record for himself. Mr. Shero will do research work at Oxford, studying for the B.Litt. degree.

CATHEDRAL AT FARGO, N. D., IS CONSECRATED

ON THE Third Sunday in Advent Bishop Mann consecrated Gethsemane Cathedral, Fargo, N. D., as, practically, his last official act in the district. The structure was built before his episcopate began, but has all these years been under a heavy indebtedness, and it was only after a supreme effort that the last vestige of incumbrance was removed before Bishop Mann's departure. The church, while not of notable dignity, is spacious, and, after extensive repairs, is in good condition. Heavy stone foundations await the day of better things.

The Bishop was assisted by Dean Dowling, the Rev. L. G. Moultrie of Valley City, the Rev. George J. Childs of Casselton, and the

Rev. J. S. Brayfield of Jamestown. His sermon was a strong apology for financial outlay in church buildings "set aside from all worldly uses," and a beautiful acknowledgement of the sacrifices which had been made by many of limited means for this particular edifice. His text was "The house was filled with the odor of the ointment."

Before leaving North Dakota, Bishop Mann made the rounds of the parishes and chief missions, making his last visitation at Casselton on the evening of the Third Sunday in Advent. He left Fargo the following Thursday.

RETIREMENT OF A NEW JERSEY RECTOR

THE Rev. HENRY HALE GIFFORD, Ph.D., after twenty-five years service, has resigned the rectorship of Grace Church, Elizabeth, N. J., and will be succeeded by his curate, the Rev. John Frederick Virgin. Preaching to a very large congregation for the last time as rector, Dr. Gifford refrained from the usual type of "farewell sermons," and preached upon Christ's love for the Church. Among parochial statistics given in this sermon there were credited to the twenty-five year's rectorship 1,444 Baptisms, and 985 presented for Confirmation.

In the Edward Clark Memorial Club House, a dinner was given to Dr. Gifford by the Ministers' Association of Elizabeth, at which there were present many Protestant ministers of the city, besides the clergy of the city parishes. Addresses were made, showing the high esteem in which Dr. Gifford is held by all.

The vestry of Grace Church has adopted and presented to Dr. Gifford complimentary resolutions, in which are cited facts that show the substantial character of his work. A debt he found upon the then small parish porperty was speedily paid. Under his influence, fifty lots were presented to the parish in 1890 The parish house was built in 1891, the rectory in 1902, the club house in 1903. In 1911 the church building was improved and consecrated, and property acquired for a chapel. The parish now has an exceptional equipment for Church work, and is engaged in large institutional operations, including those of the Edward Clark memorial club house, one of the finest institutions of its kind in the country.

Dr. Gifford has a son preparing for the ministry, and serving as a lay reader in the diocese.

DIOCESAN TRAINING SCHOOLS

DIOCESAN training schools, in accordance with the plans of the General Board of Religious Education, are in operation this winter in Massachusetts, New York, Richmond, Newark, St. Louis, and Charleston, S. C.

PAROCHIAL PROGRESS

THE CHURCH OF THE RECONCILIATION, Webster, Mass., has appointed a committee to consider enlarging the memorial parish house. This action followed the generous offer of one of the original donors to give $2,500 towards the work. The present parish house, although well designed, is inadequate for the present needs of the parish. The alterations will soon take place.

MEMORIALS AND GIFTS

A TABLET given by the judiciary of Delaware, and members of the Delaware bar, in memory of the Hon. Ryves Holt, Chief Justice for the government of the counties of New Castle, Kent, and Sussex, from 1745 to 1763, was unveiled with appropriate ceremony, in St. Peter's Church, Lewes, Del., on Sunday morning, December 14th. Chief Justice James Pennewill, presented the tablet to the church, and it was unveiled by Chancellor Charles M. Curtis. Hon. Henry C. Conrad gave an interesting sketch of the life of Chief Justice Holt, and the Rt. Rev. Frederick J. Kinsman, D.D., made an address on "Judicial Character." The congregation was largely made up of members of the bench and bar from all parts of the state. The occasion marked another epoch in recording the many historic events for which the town of Lewes is notable.

STEPS OF white limestone have been erected across the west front of Christ Church, Little Rock, Ark., at a cost of $2,000. A bequest of $1,000 toward this improvement was made by the late Elizabeth S. Shall, and the remainder has been contributed by her nephew, Mr. David F. Shall Galloway. This work marks the completion of the most prominent Church edifice in the state of Arkansas. There has been work of interior improvement going on at the same time, in the fitting up of a choir room as a memorial to the late Mrs. Elizabeth Nix Griffith. Lockers of quartered oak, and other fittings, have been installed. Mrs. Griffith left a legacy of $500 to the parish at the time of her decease in February last.

ON WEDNESDAY, December 17th, the Bishop of Harrisburg dedicated an altar in Yeayes School, Lancaster, Pa., to the memory of William Henry Merrick. The altar was presented by Mrs. Frederick Gardiner, wife of the headmaster of the school. There were present, and taking part in the service, the Rev. Messrs. Clifford G. Twombley, rector of St. James', Lancaster; George I. Browne, St. John's, Lancaster; F. W. B. Dorset, All Saints', Paradise; Francis C. Hartshorne, St. Peter's, Phoenixville, and James B. Halsey, St. Timothy's, Roxboro, Pa. Addresses were made by the Rev. James B. Halsey and the Bishop.

A TILE PAVEMENT is being placed in Christ Church, Cooperstown, N. Y., the gift of Mrs. E. H. Harriman, in memory of her great-grandfather, James Averill, and his descendants. The pavement of the church consists of red unglazed tiles for the choir, while the arrangements in the sanctuary are more elaborate, being reproductions of medieval times. Especially interesting is one of quaint design, inscribed in Latin with a quotation from the forty-sixth Psalm: "There is a river, the streams whereof shall make glad the city of God."

A NEW Odell pipe organ has been presented to St. John's Church, Mount Morris, N. Y., by Edward C. Seymour, in memory of his wife and sister.

ARKANSAS

JAMES R. WINCHESTER, D.D., Bishop

Rev. Percy Webber Conducts a Mission at Helena —Other News

THE REV. PERCY WEBBER has just finished a most successful mission at St. John's Church, Helena. It is rare that a missioner whose teaching and practice are so purely Catholic reaches so many people of every form of religious belief. Beginning the evening of the First Sunday in Advent, and continuing through the succeeding ten days, Mr. Webber preached some forty sermons. By request, on two occasions he preached to large audiences in the Grand opera house.

BISHOP WINCHESTER has announced the appointment of the Rev. Edwin Warren Saphore, rector of St. Paul's Church, Fayetteville, as Archdeacon of Arkansas. The new Archdeacon entered upon his diocesan work on St. Thomas' Day, but he will continue to minister at Fayetteville on alternate Sundays until a rector is called. Mr. Saphore once before filled the position to which he has just been newly appointed, having served as archdeacon of the diocese during the last two years of Bishop Brown's episcopate.

THE RT. REV. THEODORE N. MORRISON, D.D., Bishop of Iowa, spent ten days in the see city of Arkansas in the middle of December, as the guest of his daughter, Mrs. Zay Curtiss. On the Third Sunday in Advent Bishop Morrison preached in St. Mark's chapel, Little Rock, and baptized three children, two of them his own grandchildren, and one his niece.

ASHEVILLE

J. M. HORNER, D.D., Miss. Bp.

Advent Meeting of Morganton Convocation—Blessing of St. Luke's House

THE ADVENT meeting of the convocation of Morganton (the Rev. F. D. Lobdell, Dean), was held in the Church of the Ascension, Hickory, N. C. (the Rev. S. B. Stroup, rector), on December 8th to 10th. A general discussion followed a paper read by the Dean on the subject "Rural Life of a Missionary," setting forth the problems confronting the missionary in the mountain districts, and the manner of meeting them. At the services, a processional cross, the gift of one of the parishioners, was used for the first time. Another gift of importance, appreciated by all, was a hot air furnace, that adequately heated the building. At the missionary service on Tuesday night, the Rev. B. S. Lassiter of Marion spoke on foreign missions; the Rev. E. N. Joyner of Lenoir spoke on domestic missions, calling attention of clergy and laity to the problem of the negro, which he called the "impedimenta" of the Church.

ON NOVEMBER 22nd occurred the blessing of St. Luke's House, built by Miss Harriet E. Buckingham of Long Branch, N. J., on the grounds adjoining the mission house of the Rutherford Associate Mission at Rutherfordton, N. C., by permission of Dr. and Mrs. H. Norris. The exercises began with a celebration of the Holy Communion at St. Luke's chapel. The building was crowded to the doors by a reverent congregation, who followed the clergy in long procession through the gardens of St. Luke's House. First came the thurifer, then the crucifer, carrying a beautiful cross designed and made by one of the parishioners; then the clergy, Father Roche and Father Sill, who preceded the officiant, Father Lobdell, who, vested in cope, opened the door with the solemn words, "Peace to this house and to all who dwell therein." The clergy entered, followed by the people, and the blessing took place. This service was the closing event of a three days' conference of the teachers and workers of the Rutherford Associate Mission. At the business meeting held on the 20th Mrs. Walter Hughson, head of Grace Hospital, Morganton, N. C., gave an interesting talk on the methods of Grace Hospital. At the missionary meeting held on the 21st Father Lassiter spoke on "Ways and Means of Church Extension"; Father Sill on "The Spoken Word." The Rev. Father Lobdell, in his address, combined the thoughts expressed by the previous speakers into helpful suggestions for practical application.

CONNECTICUT

C. B. BREWSTER, D.D., Bishop

Dedication of Parish House at Middletown—Other News

HOLY TRINITY PARISH, Middletown (the Rev. E. C. Acheson, rector), thronged the auditorium of its parish house on the evening of December 9th, to witness the dedication of one of the most completely equipped buildings of its kind in the state. Bishop Brewster presided, and in his address dwelt

upon the social character of Christianity, as essential to the completion of the Fatherhood of God in the brotherhood of man. For this reason the parish house, the centre of practical Christian ethics, must always keep in close touch with the church, the centre of Christian worship, and the seminary of divine love. The Rev. Dr. Raftery recalled notable events in the growth of the parish. When the Rev. Dr. Samuel Hart arose, the applause kept him from speaking for several minutes; and when given the opportunity, he spoke fittingly of the ministry of patience and comfort. Reference was made by the rector to the fact that the building, costing nearly $36,000, had been built and paid for entirely by the voluntary subscriptions of the entire parish, which had at the same time maintained all its other obligations; and thus it was more truly the gift of the parish to God than if it had been paid for by any one individual. The last payment was made six months ago, thereby cancelling an indebtedness of $6,000 within the two and one-half years since the building was finished.

RECENTLY St. Paul's Church, Bantam (the Rev. R. V. K. Harris, rector), paid $800 on its mortgage indebtedness. This debt was incurred last year when the church building was enlarged and restored, at a cost of about $4,500. This payment reduces the mortgage to $700, and it is confidently expected that the whole will be paid in the spring, as half of it is already promised on condition that the whole be raised. In addition to the improvements on the church already referred to the parish has spent $500 on the rectory, in repairs and improvements, including a side veranda, the installing of a gas engine for pumping water, the digging of a large well, and the painting of the exterior of the rectory. At the recent meeting of the vestry, it was unanimously resolved to increase the salary of the rector $100 a year beginning with October 1st.

COLORADO

CHARLES S. OLMSTED, D.D., Bishop

Conference and Dinner for Clergy and Laymen

A QUIET DAY for clergy, and a conference, which included the laity also, was held by the Bishop of Colorado on December 10th and 11th, and was well attended in spite of the four feet of snow which fell. The clergy enjoyed the Bishop's hospitality at Trinity Memorial Church, and at Matthews' Hall, and went away refreshed and encouraged by the kind and wise words let fall by the Bishop, on the life and work, and studies of the minister. The conference was addressed by the Rev. Edgar Jones, Ph.D., of Golden; the Rev. S. R. S. Gray of Emmanuel Church, Denver, and the Rev. Thomas Casady of Pueblo, with papers on "Miracles," "Prayer Book Revision," and "Sunday School Efficiency," respectively. The Church Club dinner was held on the evening of the 10th, and progress was reported by the various committees appointed at the annual dinner in November. It was reported that the Roman Catholics and the denominational churches were to follow our leadership in arranging for the municipal Christmas tree, under the direction of the Rev. George Gallup and Mr. Fraser Brown. Also that the ministerial alliance were resolved to do all in their power to make the noonday mission, held during Lent in the Tabor Opera House, a great success. They would take no part, of course, in the conduct of the services or choir, but in every kind of church in Denver this year the result of this leadership is that Holy Week will be kept, and in many churches the three hour service on Good Friday will be observed. So far, the missioners who have engaged to be present at the Lenten services are Father Huntington and Bishop Anderson.

CUBA

Bishop-elect of Porto Rico Given Pectoral Cross and Chain

THE PARISHIONERS of Holy Trinity Cathedral, Havana, tendered to the Rev. C. B. Colmore and Mrs. Colmore a farewell reception, previous to their departure for Sewanee for his consecration as Bishop of Porto Rico. Their parting gift to him was a handsome pectoral cross. The clergy of the district of Cuba presented him with the chain for the cross, as a token of their esteem and affection for him.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

The Retirement of the Rev. Dr. Bacchus

THE REV. DR. JOHN G. BACCHUS, rector of the Church of the Incarnation, Gates avenue, Brooklyn, announced to his congregation Sunday morning, December 14th, that on Sunday, January 25, 1914, the fortieth anniversary of his coming to the church, he will give up his rectorship. The vestry has decided to have special services on that day. Bishop Burgess will speak at the morning service, and the Rev. Dr. Reese F. Alsop, *rector emeritus* of St. Ann's Church, a lifelong friend of the Rev. Dr. Bacchus, will preach in the evening. On Monday evening, January 26th, there will be held a reunion in the parish house, preceded by an informal service in the church, at which the speakers will be the Rev. Dr. S. Parkes Cadman of the Central Congregational Church, the Rev. Dr. J. C. Jones, rector of St. Mary's Church; the Rev. John L. Belford of the Church of the Nativity, and the Rev. John Howard Melish, rector of the Church of the Holy Trinity. Dr. Bacchus will be made an honorary Canon of the Garden City Cathedral.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Women Aid St. Mary's School, Shanghai—Improvements at St. Mark's Church, Baltimore—Other News

A MEETING, under the auspices of the Woman's Auxiliary of the diocese, was held on the afternoon of December 12th at the residence of Mrs. William A. Fisher, Baltimore, in behalf of St. Mary's School, Shanghai, China. The present building, which is on the campus of St. John's College, was planned to accommodate one hundred girls. At the present time two hundred and seven are crowded into the quarters. It is proposed to purchase a lot, and erect a school building which will accommodate five hundred pupils, the complete cost of which will be $100,000. The principal speakers at the meeting were Mrs. John A. Ely, who teaches art at St. Mary's School; the Rev. Arthur M. Sherman, until recently a missionary in China, and the Bishop of the diocese.

ST. MARK'S CHURCH, Baltimore (the Rev. Oscar W. Zeigler, rector), which has been closed about six weeks for repairs and improvements, was reopened on Sunday, December 14th, with special services. The church and Sunday school building have been overhauled. The latter has been altered in such a way as to restore the original plan, and redecorated. A new heating system, which burns gas in a system of radiators and exhauts, has been installed in both buildings. The chancel in the church has been enlarged, and extended further into the nave, and is to be lighted with concealed electric lights, so arranged as to throw the main light on the altar, and the marble reredos which is to be built. The roof has been put in good shape, and sewerage connection has been made. At the reopening services, Bishop Murray preached in the morning, and in the evening addresses were made by the rector, and Canon Thomas Atkinson of the Pro-Cathedral.

A LETTER of inquiry, sent to the clergy of the diocese by the Maryland committee on domestic and foreign missions, received eighty-eight responses. From these replies the following facts appear: Forty-two churches use duplex envelopes; twenty-six churches use a "special system," such as a weekly or monthly envelope for general missions; twenty-nine churches have a men's missionary committee; two others have a special apportionment treasurer; seven churches have made an "every member canvass" for missions; forty churches report increased missionary offerings; two churches report both the duplex and "special"; one "every member canvass" is stated to have been made by the minister.

ALL SAINTS' CHAPEL, Annapolis Junction, Anne Arundel county, had a narrow escape from destruction by fire on December 12th, and is standing unharmed to-day because of the resourcefulness of Mr. L. E. Dorsey and other neighbors. The fire started in dry grass in a large field and burned over an area of more than eighteen acres. It swept perilously close to the church, and the farmers realized that they must take immediate steps to save it. Mr. Dorsey suggested hitching up their teams and plowing a wide furrow around the building, and placed all his men at work. While some kept the roof wet with water to prevent ignition from falling sparks, others drove their horses through the smoke and plowed the protecting strip of land.

THE SECOND ANNUAL Mission Study Institute was held recently in Emmanuel parish house, Baltimore (the Rev. Hugh Birckhead, D.D., rector), the senior class being led by Miss Edith Walker of New York, and the juniors by Miss Gertrude Ely of Philadelphia. On the last day the Rev. W. H. H. Powers, D.D., of Trinity Church, Towson, conducted a "Quiet Hour," and gave a most beautiful and inspiring address on "The Joy of Service." There were delegates present from about twenty-five parishes, and the interchange of opinions and suggestions was most helpful.

THE CHAPEL of the Guardian Angel, Baltimore (the Rev. George J. G. Kromer, vicar), is now a station of the Maryland association for the study and prevention of infant mortality. A trained nurse will be at the chapel daily, except Wednesday. On Wednesdays the physican will be in attendance.

THE BISHOP of the diocese has given the Rev. Sebastian Dabovitch, a Serb priest, letters to the rector and vestry of St. Mark's Church, Baltimore, suggesting that they grant him the use of St. Mark's Church for the organization of a Servian congregation.

OHIO

WM. A. LEONARD, D.D., Bishop

Special Services at Akron—A Popular Feature at Toledo

THE REV. FRANKLYN C. SHERMAN, rector of St. Paul's Church, Akron, has received encouragement in a departure from the usual method of conducting the evening service. For two months, after Evening Prayer, sermon and recessional, he returned to the church, and from the pulpit, wheeled to a central position, made brief addresses on those subjects of the day about which men are thinking, reading, and speaking. After two months he abandoned the formal evening sermon, and in its place now devotes himself entirely to colloquial and didactic utterances, and the answering of such questions as are presented. He has received many expressions of approval of the innovation.

A YEAR and a half ago the Rev. George Gunnell, rector of Trinity Church, Toledo,

located in the centre of the shopping district of the city, introduced into his parochial activities a feature of social service both new and helpful. On each day of the week, except Sunday, from 11 A. M. to 2 P. M., two rooms of the parish house are opened, without cost, to working girls, in one of which, at neatly ordered tables, they eat their luncheons, while the other is used as a rest room. In the rest room, which is furnished with comfortable chairs and couches, ample reading matter is provided, and in the refectory, while no luncheons are sold, tea, coffee, and milk may be had at three cents a cup, on which a sufficient profit is realized to make the service self-sustaining, thus giving it a co-operative as well as a benevolent character. The number of young women availing themselves of the privileges of the rooms has grown from less than a dozen the first few days to a daily average of one hundred and fifty, which practically exhausts the capacity of the rooms. One of the salutary influences that has gone out from this social service has been the creation of a demand in the community for rest rooms in all the larger business establishments where women are employed, two dry goods houses having already yielded to the example set by the parish, and provided such rooms for their women employees. The work was started, and is maintained, by young women of the Bible class, who organized themselves into a guild for the purpose.

OREGON

CHARLES SCADDING, D.D., Bishop

Autumn Meeting of Northern Convocation—Other News

THE AUTUMN MEETING of the northern convocation (the Rev. G. F. Rosenmüller, Dean), was held in St. Mark's Church, Portland, on December 9th and 10th, all but two of the clergy attending. The opening service was a "Quiet Hour" conducted by the Bishop. On Wednesday, the 10th, there was a celebration of the Holy Eucharist and Matins. The first paper was read by Archdeacon Chambers on the subject, "The Church's Advancement in Our Diocese." The Archdeacon took the view that the Church did not advance as she should, and quoted statistics to show that this was a fact. But it was no time for discouragement, or pessimism, but a time to take to heart the lesson, and advance. The Rev. A. A. Morrison, Ph.D., delivered an address on "Modern Christian Healing," in which he brought out the failures of modern cults, and emphasized the healing power that belongs to the Church. Action was taken requesting the Bishop to investigate the advisability of observing the sixtieth anniversary of the diocese with some general campaign for evangelization.

A CHANGE has taken place in the editorship and management of *The Oregon Churchman*, the diocesan paper. Archdeacon Chambers assumes the management, and in addition to the Rev. B. G. Lee, who has edited the paper for years, there have been added to the staff the Rev. E. H. Clark and the Rev. J. D. Rice of the diocese of Oregon, and the Rev. U. H. Gibbs of the district of Eastern Oregon.

WITH THE coming of the Rev. J. O. Vince to the Clatsop county missions there remain only two vacancies unfilled in the diocese, six clergymen having come to the diocese since the meeting of the convention last May.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop

Funds Needed for an Addition at St. Barnabas' Home

AN EFFORT is being made to raise a fund of $100,000 with which to erect a large fireproof building for St. Barnabas' free home for convalescent and incurable men, on a large plot of ground adjoining the present home, which is already paid for. The movement was given a start by an appeal made in its behalf at Trinity Church, Pittsburgh, on the Third Sunday in Advent, by the rector of the parish, the Rev. E. S. Travers, and the superintendent of the home, Mr. Gouverneur P. Hance. This was followed by a further service in behalf of the work, on Wednesday, December 17th, with addresses by the same speakers, and an offering in cash and pledges for the building fund, which amounted to a little over $8,000. The home is situated on high ground in the vicinity of McKeesport, and is entirely supported by the free-will offerings of Church people, and others interested in the work.

QUINCY

M. E. FAWCETT, D.D., Ph.D., Bishop

Religious Conference at Canton—Other News

THE REV. JULIUS A. SCHAAD of St. Paul concluded an eight-day religious conference on December 14th, in St. Peter's Church, Canton, Ill. Careful preparation had been made by the Rev. H. A. Burgess and his people, and this, with the very able instructions and addresses of the conductor, resulted in making this special effort memorable in the town. The results were similar in kind and extent to those of far more pretentious missions.

THE DELICATELY carved pastoral staff presented to the Bishop two years ago, being only suited and intended for use in the Cathedral, one of the clergy has designed and had made a sturdy walnut staff, in four parts for easy packing, quickly assembled, and ornamental enough for use on any occasion.

THE REV. W. E. MANN of St. John's Church, Kewanee, has compiled a service for use at meetings of teachers and officers of Sunday schools, which is both devotional and instructive.

SALINA

S. M. GRISWOLD, D.D., Miss. Bp.

Parochial Missions Create Much Interest—Other News

BISHOP WELLER of Fond du Lac recently completed a mission in Christ Cathedral, Salina. It created much interest among the people of the town, and large numbers came. One very notable feature was the presence daily of a majority of the communicants at the early Eucharist. The children's mission was conducted by the Rev. William A. McClenthen, rector of Mt. Calvary Church, Baltimore. On the closing day eighteen children, mostly of Protestant families, were baptized.

THE SUPERINTENDENT of St. Barnabas' Hospital, Miss L. M. O'Donnell, has been given leave of absence to spend the winter in California for the benefit of her health, and her place is being filled by Sister Helena.

THE BISHOP OF SALINA has just concluded a successful mission of nine days at Hutchinson, and the Rev. M. I. Kain has conducted one at Kingman.

SOUTH CAROLINA

WM. A. GUERRY, D.D., Bishop

Largest Class Confirmed in the Diocese—The French Huguenot Church in Charleston

WHAT IS certainly the record class for the diocese, and perhaps the record class for the South, was presented for Confirmation to the Bishop of the diocese in St. John's Church, Florence (the Rev. Harold Thomas, rector). Sixty-six, eighteen men, eighteen women, twenty girls, and ten boys were in the class. Eighteen of the class had received adult Baptism shortly before. Mr. Thomas presented a class of about fifty last year, but this is his record number.

AN INTERESTING figure in the life of Charleston is the Rev. Florian Vurpillot, who has come to that city to take charge of the French Huguenot Church, the only one of its kind in America. The *pastor emeritus*, the venerable Dr. Vedder, has been infirm for many years, and for some time had been practically blind, so that even his scripture reading has been from memory. Mr. Vurpillot had been rector of the French Episcopal Church in the city of Philadelphia, but felt that such a work as this demanded that he make personal sacrifices in order to take it. He is also to be the teacher of French in Miss McBee's school, Ashley Hall.

TENNESSEE

THOS. F. GAILOR, D.D., Bishop.

A Nashville Parish House Opened—Gift of Land at Dover—New Archdeaconry Organized

THE PARISH HOUSE of Christ Church, Nashville, was formally opened on December

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IN EVERY Receipt that calls for cream of tartar, soda, or baking powder, use the Royal Baking Powder. Better results will be obtained because of the absolute purity and great leavening strength of the Royal. It will make the food lighter, sweeter, of finer flavor, more digestible and wholesome. It is always reliable and uniform in its work.

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4th. It is a commodius building of stone, built to harmonize with the church, and has four floors. The chapel has not yet been finished.

A LOT was recently given to Archdeacon Windiate for church purposes at Dover by Mr. Merritt of Clarksville. Services have been maintained at Dover for some time, and Mr. Harry F. Kellier will continue them under the Archdeacon.

THE BISHOP of Tennessee has organized the eastern section of Tennessee into the archdeaconry of Sewanee, and has placed the Rev. W. S. Claiborne in charge, with headquarters at Sewanee.

AT THE West Nashville settlement a new Sunday school work has been opened under the direction of Miss Sarah Childress, and much interest is shown. Miss Childress has also arranged to open a library, and a donation of medical books has been made for the use of the clinic through the Archdeacon.

A BIBLE CONFERENCE will be held in Nashville, February 22nd to 29th, at which some of the ablest men in this country and in England will take part, notably Dr. Jowett, Dr. Holden, Dr. Campbell Morgan, and Dr. C. B. Wilmer of Atlanta.

WASHINGTON

ALFRED HARDING, D.D., Bishop

Clericus Elects Officers—The Sunday School Institute—Resolution Against Romanists' Claim

AT A MEETING of the Washington Clericus, consisting of the Bishop and fifty priests in the diocese, on December 16th, the Rev. Robert Talbott, rector of St. Paul's Church, was elected president for the ensuing year, and the Rev. George F. Dudley, rector of St. Stephen's Church, secretary and treasurer. The Rev. G. W. Van Fossen, rector of Trinity Church, gave an excellent address in favor of enriching the Calendar of the Church Year by adding to the number of Saints Days. Bishop Harding thought it would be productive of much good, and that he was a member of the committee to bring the subject before the next General Convention.

THE SUNDAY SCHOOL INSTITUTE of the diocese met the same day, in the parish house of the Church of the Epiphany, of which the Rev. Dr. McKim is rector, the Rev. W. L. De Vries, Ph.D., presiding. Mr. E. L. Gregg, headmaster of the National Cathedral School for Boys, gave an excellent address on the "Teacher and Class." The secretary's end of the Sunday school was ably discussed by Miss Ada B. Vontē of St. Mark's Sunday school, Mr. H. M. Cooper of Central Presbyterian Sunday school, and Mr. William L. Mayo of Epiphany Sunday school.

THE WASHINGTON CLERICUS, also the Baptists, Disciples, Lutherans, Presbyterians, and Methodists of Washington, recently passed resolutions protesting against the presumption of the Roman Catholic press in putting forward the claim that the Roman Mass is "the official celebration of Thanksgiving Day in the Capital of the Republic." "We desire to give voice to the widespread feeling of indignation among the millions of Protestants in America against the efforts of the Roman press, and the Roman hierarchy, to exploit the attendance of our Chief Magistrate, and some of his Cabinet (which we are convinced has only been intended as an act of courtesy and good will), for the purpose of glorifying the Roman Catholic Church, and giving this service an official character which it does not, and cannot possess."

WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop

Death of a Prominent Churchman at Worcester

ST. JOHN'S PARISH, Worcester, is saddened by the recent death of Stephen Carpenter Earle, for fifteen years, 1884 to 1899, senior warden of the parish, and a devoted Churchman. His death occurred on Friday, December 12th. Mr. Earle was a prominent architect and designed nine church buildings in the city of Worcester alone, and was the architect of All Saints', St. John's, and St. Matthew's Churches. Mr. Earle was prominent in many organizations, in Worcester, and a veteran of the Civil War, having served in the Fifty-first Massachusetts Regiment. He was of Quaker ancestry, and a descendent of one of the oldest families in Worcester, and as one of the founders of St. John's parish, his life was a conspicuous example of true Christian manhood.

A SERVICE of unusual interest took place in the Church of the Good Shepherd, South Lee, on Saturday, December 6th. Miss Viola Young, a graduate of the New York Training School for Deaconesses, who for the past year has been working in this diocese under the direction of Archdeacon Sniffen, was set apart to the office of deaconess by Bishop Davies. The candidate was presented by Archdeacon Sniffen, who also assisted the Bishop in the celebration of the Holy Communion, which followed the setting-apart. Deaconess Young will continue to work in this diocese.

WESTERN NEW YORK

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop

Services Again Established at Nunda—Other News

GRACE CHURCH, Nunda, has recently been re-opened for regular services, and a Bible class has also been formed. An excellent furnace has been installed as well. Grace Church is under the care of the Archdeacon of Rochester.

THE REV. FRANK E. BISSELL, who was at one time curate at Christ Church, Rochester, has been engaged, temporarily, to fill the vacancy caused by the resignation of the former curate.

IN ADDITION to the annual Christmas tree which is held each year in Watson House, the settlement house of Trinity Church, Buffalo, the house this year will also bear witness to the Christ Child by a large electric star, which, through the generosity of a parishioner, will be erected high above the roof, where it can be seen from long distances in every direction of that thickly populated district.

CANADA

News of the Dioceses

Diocese of Montreal

A BEAUTIFUL memorial brass to the late Rev. Edmund Wood, M.A., for many years rector of the Church of St. John the Evangelist, Montreal, will shortly be placed in position in the little upper chapel of the church, adjoining the chancel. The tablet is a large one, and exhibits a most life-like portrait of the late rector, the inscription being below. The memorial will be placed in position beside the one dedicated to Mr. Wood's mother.

AT A MEETING of the city clergy in Montreal, December 16th, a resolution was passed and forwarded to the license commissioners by Bishop Farthing, petitioning the commissioners that if some of the cafés in a certain district, according to the evidence produced, had broken the law and were shown to be immoral resorts, their licenses might be cancelled.—THE BEAUTIFUL set of Communion

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vessels, recently purchased for St. Mary's Church, Vaudreuil, is of solid silver.

Diocese of Quebec

AT THE celebration of the eighty-eighth anniversary of Trinity Church, Quebec, December 3rd, one of the speakers was the Rev. Dr. Symonds, vicar of Christ Church Cathedral, Montreal. The special preacher was the Rev. W. J. Southam of Toronto, who, having lived four years in China, was able to give some interesting facts as to the need of missionaries there.

Diocese of Saskatchewan

AT THE MEETING of the deanery of Saskatoon the subject of religious instruction for foreign immigrants was taken up. Work among the Japanese in Saskatoon has been begun already, under the auspices of the Brotherhood of St. Andrew.

Diocese of Edmonton

A STEP, and a memorable one, was taken in the history of this new diocese when the first Synod was called. Bishop Pinkham of Calgary is administering the new diocese until a Bishop shall be elected. Archdeacon Gray of Edmonton was elected clerical secretary. The constitution and some of the canons of the original diocese of Calgary were adopted. An executive committee was appointed, as well as committees to take up the consideration of such questions as temperance, Sunday school work, religious instruction in the public schools, and similar subjects.

Diocese of Fredericton

THE ANNOUNCEMENT has just been made that the Lord Bishop of Truro, Dr. Burrows, one of England's well-known divines, will be in Fredericton next October, to conduct a mission in Christ Church Cathedral, as well as in Moncton.—THE CONGREGATION of the Cathedral (so well known to American tourists) is also rejoicing in the fact that the restoration of its beautiful building is practically completed, and the debt of some $8,500 almost entirely subscribed.

Diocese of Huron

GRADUATES of Huron College, London, in large numbers, were present from all parts of the Province, December 16th, the occasion being the dedication of the new college chapel. The greater part of the work has been done by Principal Waller and some of the students with their own hands. There was a jubilee service at St. Paul's Cathedral on the evening of the same day, to celebrate the fiftieth anniversary of the college.

Diocese of Rupert's Land

ON DECEMBER 9th a meeting was held of men and women from several parishes in Winnipeg, with the object of starting a branch of the Guild of All Souls. The chair was taken by Mr. Henry Everett, and the objects in view were explained by Mr. F. T. Collier, who gave a short account of the origin of the Guild of All Souls, and told how it was founded forty years ago by three laymen of the English communion. From this small beginning the guild has now grown to a membership of about 7,500. A motion was carried to take steps to form a branch, and to include as associate members any who, while in sympathy with the main objects, did not feel that they could become members of the Guild of All Souls. Anyone wishing for further information regarding the movement may communicate with Mr. F. T. Collier, 831 Flora avenue, Winnipeg, who will gladly answer inquiries.

IF WORDS came as ready as ideas, and ideas as feelings, I could say ten hundred kind things. You know not my supreme happiness at having one on earth whom I can call friend.—*Charles Lamb.*

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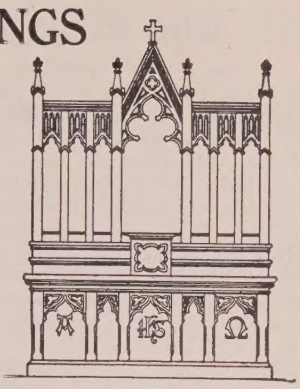

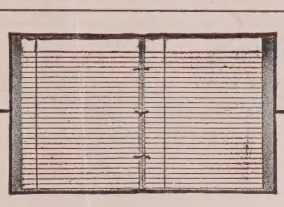

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Introductory Note by the Rev. Samuel Hart, D.D., LL.D.

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The Magazines

UNDER THE title "Monsters of Languages," a phrase taken from Byron, the *Westminster Review* for November describes the linguistic attainments of Cardinal Mezzoparti, an Italian, Sir John Bowring, an Englishman, and Elihu Burritt, an American. The Cardinal seems to have been the most remarkable of the three. His biographer credits him with a knowledge of seventy-two languages, thirty of which he spoke "with rare excellence." Besides he knew various dialects of some ten languages—of Spanish for instance he knew six dialects. He possessed the mimetic faculty in a marvellous degree and he learned nearly all these languages and dialects by ear though he had never been out of Italy. He said he could learn any language in fourten days if he only heard a native speak it for some hours each day. Yet "his knowledge at best was but empty word knowledge. In the long array of languages which he spoke he never said anything."

A "STUDENT SONG," with the real swing of a student chorus, by Robert Louis Stevenson, has been discovered and will appear in the January number of *Scribner's Magazine*. —MORE than twenty-five years ago Thomas Nelson Page and Armistead C. Gordon began their literary career soon after leaving the University of Virginia, and they published a joint volume of verse, *Befo' de War*. Mr. Gordon is a lawyer living at Staunton, Va., one of the officers of the University of Virginia, chairman of the State Library Board, and member of many associations. He contributes the beginning of a love story of the old South, entitled "Maje"—a charming picture of loyalty and idealism.—ALICE DAY MCLAREN, the wife of an American living in the city of Mexico, will have a vivid picture of "The Tragic Ten Days of Madero"—those events which immediately preceded his assassination. He was a friend of the McLarens, and this is an intimate, inside view of many things in the Mexican situation heretofore little understood by Americans.

THE UNSEEN WORK

TOO OFTEN we measure the Church's strength by that which we can see with our human eyes. We do not realize the splendid things done behind the scenes. The rector of the parish is discouraged because his congregation is small. The choirmaster bemoans the failure of his efforts to inspire his singers. The Sunday School is lacking in pupils and enthusiasm. The organization of the Church, the Brotherhood itself, are often so far as we can see doing little.

But this is sometimes because we cannot see very far. Occasionally glimpses of what is going on beneath the surface are heartening and inspiring. There are work and results of work coming to our knowledge from time to time in places where we little expected them.

This is seen in the world of science and art and commerce. The writer recalls an engineers' society of seven hundred members, all living within a short street car ride of their commodious and attractive headquarters; yet the most interesting and helpful lectures on those subjects which ought most to interest them could not bring together more than fifteen or twenty per cent. of the membership. But this did not mean that engineers were not interested in engineering. These same men away from their headquarters and in their daily walks of business and profesional life were carrying out their theories and practice of engineering.

To be sure the command to meet in common worship is much more serious than the inducement to meet for social or professional or commercial advancement. But the same traits of human nature are likely to be ex-

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pressed in the one as in the other, and it is quite possible that there is much more of serious thought and work in the Church than is expressed by the attendance at the meetings of organizations or even at the services. We do not in any degree excuse a slackness in this respect, but as we approach the summer season when things are liable to "let down" it is well to remember these human infirmities of ours, and to remind ourselves that after all men are really in a majority of cases more thoughtful and loyal *at heart* than they appear.—*Condensed from St. Andrew's Cross.*

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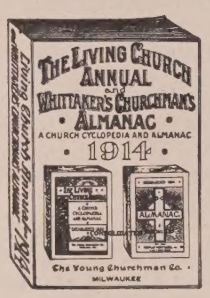

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